

E

51

A48

v.10

PUBLICATIONS

of the

American Ethnological Society

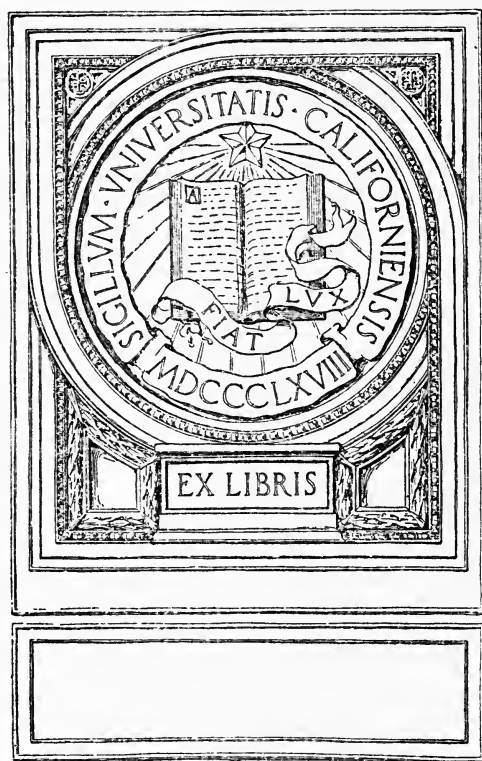
Edited by FRANZ BOAS

VOLUME X

PASSAMAQUODDY TEXTS

BY

JOHN DYNELEY PRINCE



PASSAMAQUODDY TEXTS

PUBLICATIONS
of the
American Ethnological Society
Edited by FRANZ BOAS

VOLUME X

PASSAMAQUODDY TEXTS

BY

JOHN DYNELEY PRINCE

1921
G. E. STECHERT & Co., NEW YORK
VEREINIGUNG WISSENSCHAFTLICHER VERLEGER
WALTER DE GRUYTER & Co.
vormals G. J. Göschen'sche Verlagshandlung — J. Guttentag, Verlags-
buchhandlung — Georg Reimer — Karl J. Trübner — Veit & Comp.
BERLIN UND LEIPZIG

70 VIII
ABSTRACT

ES1
A48
V.10

CONTENTS.

PREFACE	I
SERIES 1	6
I. Wapapi Ak'not'mâk'n'l (The Wampum Records) . . .	6
SERIES 2	20
II. Kuloskap naka Pukdcinskwas (Kuloskap and Pukjinskwas)	20
III. Kuloskap naka Kwimu (Kuloskap and the Loon) . . .	24
IV. Kuloskap naka Putup (Kuloskap and the Whale) . . .	26
V. Kuloskap naka Nima'kwsowes (Kuloskap and Sable) .	30
VI. Kuloskap naka Kiwa'kwiwik (Kuloskap and the Ice-Giants)	32
VII. Kuloskap w't'mâk'n'l (Kuloskap's pipe)	36
VIII. Kuloskap Tewapskak tali (Kuloskap at Annapolis) . .	36
IX. Kuloskap naka Miktcitc (Kuloskap and Turtle)	38
X. Wutcau's'n k'tci Sips eyit La'tokwesnuk (Wuchowsen the great bird who lives in the north)	46
XI. Kuloskap w'nektemnes w'skitk'mi'kw (How Kuloskap left the World)	48
SERIES 3	56
XII. W'skidcinwi Wahant Malikapiu (The Indian Devil, the Mischief-maker)	56
XIII. Espuns (The Raccoon)	76
SERIES 4: Songs	82
XIV. Lintowâk'n'l (Songs)	82

PREFACE.

THE Passamaquoddy Indians of Maine, together with the Maliseets (Milicetes) or St. John's River Indians of New Brunswick, form a single linguistic group of the eastern Algonquin family known as *Wabanaki* "people of the dawn-land" or "East." The other most important members of this group of tribes are the Delawares, or Lenape, who still use the term *Wapanachki* of themselves, and, in the eastern States and Canada, the Penobscot, Abenaki and Micmac.¹ The Penobscot and Abenaki form a linguistic group similar to that of the Passamaquoddy and Maliseet, while the Micmac idiom stands more remote, although closely allied. It has been estimated that there are still

¹ For the eastern Wabanaki group, cf. my articles: "Notes on the Language of the Eastern Algonquin Tribes," Amer. Jour. Phil. IX, pp. 310—316; "Forgotten Indian Place-names in the Adirondacks," Jour. Amer. Folk-lore, 1900, pp. 123—128; "The Modern Dialect of the Canadian Abenaki," *Miscellanea Linguistica in Onore di Graziodio Ascoli*, 1901, pp. 343—362; Leland and Prince, "Kuloskap the Master," Funk and Wagnalls, New York, 1902; "The Penobscot and Canadian Abenaki Dialects," Amer. Anthropol. 1902, N. S. 4, pp. 17—32; "The Penobscot Language of Maine," Amer. Anthropol., 1910, N. S. 12, pp. 183—208; "A Micmac Manuscript," Proceedings of the Congress of Americanists, Quebec, 1908. Cf. also the articles quoted below in the present Preface. General articles: "The Algonquin Noun," Proceedings of the Congress of Orientalists, Rome, 1904; "Algonquin Religion," Hastings, Dictionary of Religions, s. v. "God."

about seven hundred people who use the Passamaquoddy-Maliseet speech.

The name "Passamaquoddy" is a corruption of *pestumo'kat* 'one who catches pollock-fish' (*Gadus Pollachius*) = *peska'tum*. This term has been applied to the tribe only in comparatively recent times.

The Passamaquoddy of Maine now live at Sipayik or Pleasant Point, near Eastport, Me., and near Princeton, Me., while the Maliseet have their chief settlement near Fredericton, N. B. At Pleasant Point, which is the modern headquarters, dwelt Sopiél Selmo, the keeper of the Wampum Records, a mnemonic system of wampum shells arranged on strings in such a manner, that certain combinations suggested certain sentences or certain ideas to the narrator, who, of course, knew his record by heart and was merely aided by the association of the shell combinations in his mind with incidents of the tale or record which he was rendering. With Selmo, however, died the secret of this curious system, but some of the wampum strings are still to be seen at Pleasant Point and there are a few in the possession of Mr. Wallace Brown at Calais, Me. The laws and customs thereby recorded are published in the first Series of the following texts in a more exact form than that given in my former publication of this record in "Proceedings of the American Philosophical Society," 1897, pp. 479—495.

There is also a large amount of oral literature handed down by these Indians, a quantity of which existed in the manuscripts of the late Hon. Lewis Mitchell, former Indian member of the Maine Legislature. These documents, together with Mitchell's version of the Wampum Records, came into my possession some years ago, but were all destroyed by fire in 1911, since which time Mr. Mitchell industriously

reproduced them at my request from memory. They are herein presented to Americanists for the first time in the original in Series 2, 3 and 4 of the following texts. Other matter of this character has already appeared in the Philosophical Society's Proceedings, xxxviii, pp. 181—189: "Some Passamaquoddy Witchcraft Tales;" American Anthropologist (N. S.), xi, No. 4, pp. 628—650: "A Passamaquoddy Aviator."

Of the texts in the present work only the Wampum Records (former publication cited above) and part of Series 4, "Songs" (N. Y. Academy of Sciences, xi, No. 15, pp. 369—377 and xiii, No. 4, pp. 381—386) have been published before in an imperfect form. Poetical and inexact English renderings of some of the Kuloskap material (Series 2 below) have appeared in Leland and Prince "Kuloskap the Master," New York, 1902, a popular exposition of eastern Algonquin folklore.

The phonetics of the Passamaquoddy dialect are comparatively simple. In the Mitchell manuscripts, the scribe followed a spelling influenced variously by both English and French, frequently using *b*, *d*, *g*, for *p*, *t*, *k*; *j* for *tc*, and a purely arbitrary system of vocalization employing *a*, *u*, *e* for the indeterminate vowel *u* or *'*, often omitting entirely the rough breathing *'*, or representing it by *h*. It was, therefore, clearly impossible to reproduce Mitchell's texts literally, so I have followed, as far as was feasible, the system used in my "Morphology of the Passamaquoddy Language of Maine," Proceedings of the American Philosophical Society, LIII, pp. 92—117, the principles of which follow herewith.

a = short *o* in 'bother'.

ā = *a* in 'father'.

â = *aw* in 'awful'.

' = the indeterminate vowel (Schwund).

u = *oo* in 'foot'.

There are no nasal vowels, as in Penobscot and Abenaki.

h is the simple breathing, but the inverted comma ' is a glottal catch like a very soft Arabic *ḥ*.

l often carries its own inherent vowel similar to the heavy Russian *л*. This sound is represented in the following material by an elevated *e*, before the *l* (*^el*).

n before consonants carries its own inherent vowel, as *nki*, pron. *ŭnki*.

p, *t*, *k*, are voiceless surds, pronounced almost like *b*, *d*, *g* between vowels and never like English *p(h)*, *t(h)*, *k(h)*.

tc, *dc* represent almost the same sound, between a palatalized English *ch* and a palatalized English *j*, similar to Polish *ć* and *ź*.

s between vowels is frequently pronounced *z* and written thus.

w after *k* (= *kw*) represents the final Algonquin "whistle," as *kekw* = *kehkwu*; *w* in general is a weak consonant; sometimes initial *w* almost = *u*, as *w'liko* = *uliko*.

The intonation of Passamaquoddy is highly tonic, showing a voice-raise which often varies, apparently arbitrarily, with various speakers. Thus, such a word as *lakutwâk'n* has the voice-lift on the first syllable, a drop on the second, lift on the third, and drop on the fourth. As I have noticed so many stress-variations often of the same vocable by different Passamaquoddy speakers, the accent has been rarely indicated in the following texts. The peculiarity of the voice-lift seems to be distinctively Passamaquoddy, as the kindred Maliseets usually speak monotonously, with no especially noticeable voice-lift. The Abenakis also have

frequently a monotonous tone, amounting practically to a drawl. All these idioms of the Wabanaki are spoken in a low pitch and almost never with the strong emphasis and often loud voice of western Indian languages such as the Dakota.

J. DYNELEY PRINCE.

NEW YORK, COLUMBIA UNIVERSITY, 1920.

SERIES 1.

I. Wapapi Ak'not'mák'n'l.

Medcimiū p'kokni tohokyoltowuk; k'tciyawiu w'ski'tap epidcik wasis'k nespīw'sikyojik yut metci-mipniltimkil; nit etutci-al-ithuswin'k nek'meyu tepithotmo'tit tcewi ke'kw 'leyu; eliyowuk tcewi 'leyutetc na neksēyu. Nit etutci m'siū sise-p'tcitaketil kinwetwaswinu m'si-te elipit w'skitcin; ankwotc elk'wiyik saunisnuk; ankwotc w'tcip'nuk; k't'kik snutsekt'nuk; k't'kik k'skiyasnuk. P'tcio-te petciyik Wapna'kik. K'matc w'sip-kikm'n yaka kes'wuk naka wew'tciyanya. Nit-te tama wejiwe'tit w't-iyawa w'skitc'no: "k'p'tciptoln'n w'li-ak'not'mák'n." Nit etlausitkw-ton kisi-putwuso li-kislut'muk. M'si-te tekepit w'skitcin kinwe'to nit k'tci lakutwâk'n kitwitaso. M'siū w'skitcin nut'k ak'notmák'n; m'siū w'lit'hasu. M'siū w'siawatcyokony'l kat-kisilet-te kaum'k mat'nitin. Nit m'siū kesukmiksīt op'dcitakan oputwuswin'm. Nit m'siū kesukmiksīt op'tcitakan nisu kesena akwam'k oputwuswin'm natciwitcitak'wik k'tci lakutwâk'n kesena k'tci maweputwuswâk'n.

Nit m'siū kis-maweusetil; nit o-matce-tepithotm'nya ta nite w't-elokh'tinya. Ste'pal m'siū siwatcyoko'tit eli-wap'li- p'mau'sit. Yok't k'tci sak'mak w't-iyana k't'kihi: "yut elapim'k asit-wetcosyo'kw k'n'mi'-tunen eli-p'kaknapt'wuk; k'n'mi'tonenw'l kesek ewaplikil; yut'l p'kaknikil . t'm'hik'nsis'l-lo naka tapyik t'pa'kwyl tcewi-puskenosw'l oskeniu." Nit-te m'siū w't'li-kislutm'nya w't'lakutinya. Nit w't-akinwi-ponm'nya kis'k etutci-putwusi'tit. Nit liwetasu tcikte wikwam. Yot w'kesekm'nya etasi-kiskakil katama-lo wen k'losiu. M'si-te putwuswin tcewit-lithasu tanetc w't-itm'n; tan etutci litutit t'pask'swâk'n'l; m'si-te w'tepithotm'nya tanetc-li kisi-tcenetaso man'tim'k; kwuni tcikpultowuk lo; pem-lokemkil.

SERIES I.

I. The Wampum Records.

Always bloodily they were fighting; many men, women (and) children were tortured by these continual wars; then these wise ones take thought so that something may be done; and that quickly; then all send a messenger to every place where the Indians dwell; some go to the south; some to the east; some to the west; others to the north-west. They even come as far as the Wabanaki. Very long it takes, even months, till they arrive. Then when they come there, they say to the Indians: "We bring you good news." Then when they arrived, they took counsel what to decide. To all Indians dwelling there one announces that a great peace will be called. All the Indians hear the news; all rejoice. All are weary of having made continual warfare. Then every tribe sends its councillor. Every tribe sends two or more councillors that they may be present at the great peace, or great general council.

Then all assembled. Then they began to take counsel as to what they should decree. Only, all are weary of living in an evil way. These great chiefs say to the others: "Now, when we look back at what we did, we see that these trails are bloody; we see how many bad things there were; these bloody tomahawks and bows and arrows - - they must be buried for ever." Then all decide that they should make peace. Then they appoint a day when they shall take counsel. This is called "the Silent Wigwam." Then they give order that on each day no one shall speak (but) every councillor must think over what he shall say how to make the laws; they all consider how to stop the wars; as long as they remain; a week.

Aptc etutci-apkw'timutit; wikwam liwitasu "m'sita'kw wen t'lēwesto." Nit na kwuni o-matce-putwuswinya. M'siu putwuswin w't-uknutm'n eli-pipyaks naka metc-matnuti'tit; m'siu eli-w'sikyoltoti'tits kwunipn'-ltim'k; nit-lo al-teketc tepnasko yotepithatosu naka k'temakithaman w'tepitemowa w'tawasismowa naka mamatwikoltidcik; medcimiū yok-li w'sikyasp'nik tahalo-te saklithat w'ski'tap naka m'tap'kwīn. Nit m'siū-mi t'lēwestoti'tit, nit li-kislom'k w'tlitonya k'tci lakalosnihak'n naka totciu oponm'nya epasiu k'tci wikwam t'pakalosniū. Na w'tlitonya epus; w'ponm'nya w'mitā'kwsow'l; nit wen pelestowat nit etutc -eshemhut'm yut'l eyilidcil w'nidcan'l t'pakalosniū. M'si-te na w't-atcwiyik-setsaw'l naka na medcimiū w'm'tutwatm'n w'ktci skwut, wa wedci -ska-nekasw'nuk. Yot wedci madc'hak wapapi t'pask'-swāk'n'l.

Nit lakalosnihak'n'l et'li-nsetwasik sp'm'k nit mawe-lakutwi-kislut-mewāk'n; m'si-te kesikpesit w'skitcin newanko k'sukmito, k'nok-lo k'tciyawī milidcpesw'. M'si-te yokt'ke w'skitcinwuk w't-atc'wi-elianya naka wikinya t'pakalosniū. T'ketc wen ke'kw-li waplelok't ciwi-semha; w'nikikow'l w't-esemhokol nit epus. Kisi-mawetasiks nit-lo tane tē'po wikit t'pakalosniū tce-tciksitm'n'l tan eyilidcil tpask'swāk'n'l kesena esemha. Nit wikwam et'linsetwasik t'pakalosniū hitmowiu m'si-te k'sit w'skitcin kisita'kw tcewi-li sank'wi-p'mau'so. Katama aptc tcikawiyotoltiwn; tcewi-li p'mau'sowuk tahalo wesiwestoltidcik witsekeso-toltidcik o-pesw'n w'n'kikowu. Nit-lo k'tcī skwut et'li-w'sitwasik wikwam'k hitmowiu m'si-te-ta wut kiswiticita'kw w'skitcin nitetc et'losi'tit skwut'k w'lamantc skat aptc t'keyi wipmeshonw'l. Nit-lo w'nikikow'l et'lin m'sit wut wikwam'k nit k'tci sak'm Kanawak. Nit-te lakaloshik'n naka epus hitmowiu wapapi t'pask'swāk'n'l. Tan wut pelset'k tcewi-mawe-sakyaw'l et'li-nsetwodcik; nit m'sike'kw kisitpiyak.

Nit-te aptc o-matcelokh'tinya; h'n w'tlitonya aps'kikwil w't'pask'-swāk'nw'l. M'siū yut'l t'pask'swāk'n'l tcewi litasw'l wapapik, wetcite kiskitasik tan tē'po eli-kimwitpiyak elnokak; m'sitetc-yo naka elimilidcp'k'k wapap. Yot wapap elyot sakm'k naka m'tapekwīnw'k naka nipwultimkil, elokh-tim'k tan etutci metcīnet sak'm naka elipusk'nut; elim'takitmowatil m'si-te w'skitcinwuk; w'lasikaudowi wapap; wikwamkewi wapap, etc.

Then they open it (the assembly); the wigwam is called "everyone speaks." Then at length they begin to consider. Every councillor relates what had been done and how they had continued to fight; how every one had suffered through the long wars; (they advise) that now it is time that they should consider and that we take pity on their women and children and on the maimed. These had always suffered just like the strong men and warriors. Then when all had spoken, then they decide that they should make a big fence and then that they should put in the middle, a big wigwam, in the enclosure. Then they make a stick; they put their father there; then whoever disobeys he punishes (him), the one who is his child in the enclosure. Everyone obeys him and he always keeps up that big fire so that it shall not go out. After this begin the Wampum Laws.

Those fences which they set up that is a general treaty of peace for all nations of Indians, fourteen tribes, but many clans. All these Indians must go and live in the enclosure. If anyone does anything evil, he must be punished; his parent will punish him with that stick. After they are civilized, then whoever lives in the enclosure must obey whatever are the laws, or be punished. That wigwam which is set in the enclosure means that all sorts of Indians whatsoever must live peacefully. Not again shall they quarrel; they must live like brothers (and) sisters with one parent. Then the big fire which they put in the wigwam means that everyone there who live together, the Indians there who are by the fire shall act well; not any more ever(?) shall they sin. Now their parent who is in this wigwam, that is the great chief at Caughnawauga. That fence and stick mean the Wampum Laws. Those who disobey must all suffer together according to what is decreed. This is everything which they did.

Then again they begin to arrange; they make their lesser laws. All these laws must be recorded in wampum, so that they may be read whenever they make ceremonials; everything also can be given in wampum. There is wampum which makes chiefs and warriors and marriages; ceremonies, whenever a chief dies and when he is buried; all the Indians mourn him; salutation wampum; visiting wampum, etc.

Elok'h'tim'k tan etutci metcinet sak'm. — Tan etutci metcinet sak'm w'mut'wa'kwulm'n'l tcewi t'mitaha naka nki'kwwa'kwsan; m'si-te tan kis-iyit; w'towekak'n'l w'tetapyil w't'mhík'n naka w'mutwék'n (kesena w'mut'wak'n). W'skitcinwuk w'nitakitm'waw'l enkwutci k'tunweyin. Tan etutci tepnaskoyak w'skitcinwuk wi'kw'manya putwuswinuwo; putwuswinya w'teplomanya pili sak'mul. Nekw'tekmi katama w'kislomauiyil sak'mul. Nit-te eli-kisi-mawe-kislutmoti'tits nit op'tci-takayu kinwetawinu; newunol kesena k'ma'tcin (h)ekwitnol heskun-elie Mikma'kik, Kebek-lo, Pan'wapsk'k, W'last'kwuk, sak'm t'limetcinet Pest'mokat'y'k. Tan etutci p'tciya'tit kinwetasi'dcik elia'tit Mikma'kik nit-te n'mitutil wetckiyak ekwit'n; meteneknahasik w'kisi-nsetum'nya; ke'kw itmowiu: nit-te sak'm w'moweman w'skmaknes'm. W't-iyán: "nit wetckoyak ke'kw; nikt kinwut-wedci-petcidcik." Nit m'si-te wen wāsis'k naka epidcik w'skitapyik m'tapy'taswuk w'natci-asikwenya. Malem-te e'kwayik. Nit-te peskw w'kapetasin na-tutci w't'lintowatm'n nskawewintowák'n'l. Nit w'tali-es'wi-nskawan el-amkikap wiyalit. Malem-te metc-into; nit-te na yoktwedciyodcik peskw lit'puswin w'milayawiyán; nit na nek'm w'tasitetunan w'siwes'l; na nek'm w'wuskawan.

Malem-te m'siū metci-nskauh'tm'k naka tutciu w'matcyapasinya imyewikwam'k w'nadci-mawe-himyanya. Malem-tetc aptc kisi-miaulet-wuk naka tutciu 'lipan tanpunto-te wikwam'k. Nit m'siū wen petcit, epidcik, wasis'k m'siū w't'lapasinya w'natci-w'lasikwawa w'sikiptinenawa naka na oponm'nya m'tewek'n t'sakiu wikwam'k et'li-wedciwe'tit. Nit naka h'tciyawiwul w'skitcin w'takewák'n'l.

El'kemkil etc'wi-kisitutcił meskw kisi-sepyati'kw. Nit amsk'wās w'lakwiwik eli-wulithasoweltowekw pemkaulutwuk. Nit aptc wespa-sa'kiwik yokt medciwedcik op'tcitakanya peskow'l oskitap'mw'l sak'ma-wikwam'k; w'tiyanya sak'mul opawatm'nya m'si-te w'nimianya oskitapi kwandowan'k. Nit-te sak'm w'takinwetuwán oskitap'm omaweman kwandowan'k naka aptc w'takinwetuwán yoho-te wedciwelidcihi. Nit na kisi-kusyapasi'tit, naka todciu w'musketonya wapapyil naka todciu ekitoso nekw't eli-kislotmotits; nit et'lausit Pest'mokat'yik w'kuskatam w'k'tci-w'skinosism'wau; nit-lo "k'pawatmak'n kil et'lausiyán k'natci-widcikem'n eliat k'tci-w'skinosism'l." Malem-te naka kisi-westolti'tit yokt medciwedcik nit na sak'm w'nakisín; na w't'lēweston; w'tiyan w'p'maus'winum nit nek'm holithotm'n w'natci-witcakekemiu

Ceremonies whenever a Chief dies. — Whenever a chief dies his flag-pole must be cut down and burned; everything which he had; his implements, his bows, his ax and his flag. The Indians mourn for him during one year. When it is time, the Indians summon their councillors; they plan to choose a new chief. One tribe (alone) may not decide on the (new) chief. Then when they all debated together they send messengers: four or six canoes proceed to the Micmac, Kennebec, Penobscot, Maliseet, provided (for example) that a chief had died among the Passamaquoddy. When they arrived; viz., the messengers who had gone to the Micmac, (their) canoe is seen coming; a little flag they put upon it; what does this mean? His warriors are mourning a chief. One says: "There comes something; these (people) have come with a message." Then everyone, children and women, men, warriors, go out to meet them; then they land. Then one of their leaders sings the welcome songs. Then they are welcomed in return by the one who is on land. Then he continues to sing; then to these new comers they send someone to fetch them in to shore in a canoe; then this one (he) shakes them by the hand as his brothers; so he welcomes them.

After that the welcome is continued and so they start to the prayerhouse, so that they may pray together. So they assemble and then they went to where there was a wigwam. Now everyone comes, women, (and) children; all go to greet them, to salute them and then they put a flag over the wigwam whither they go. This is the way they practised the Indian customs.

For some time they had to do thus before they lay down (to sleep). Then the first evening the new comers are entertained. So again in the morning, these guests send one of their men to the chief's house; they say to the chief that they all desire that they should see the men in the hall and again he announces it to these new comers. Now when they had gone there, they take out the wampum strings and it is read at once as to what they had decided; namely, that from the Passamaquoddy, who were there represented, had disappeared their oldest boy; then, "We desire that you who are here shall help us to make an oldest boy." So when these new comers had spoken, then the chief stands up; he says to his people that he is glad to cooperate in helping his brothers

witcok'm'n w'siwes'l kipnael. Nit aptc yokt wedciwedcik o-nakesin; w't'lēweston kisi-w'liy't sak'man eli-wulmatulit naptc o-kisiyinya naka todciu w'nest'm'nya kisuktc etutci-weswesi'tit.

Wedciyowi'tit nit-tetc aptc liwitaso eltakem'k ekelhutcin; malem-te kisatc'wuk weswesinya. Wedciyaw'i'tit nit sak'm w'takinwetuwana w'skitap'm: "nikt k'siwes'n'wuk k'satcwuk weswesinya; katama kiselt'm-waunewin todci neksēyu w'madc'honya." Naptc musketaso wapap kelhotwei naka w'tekitm'nya; w'tiyawu: "nit yut et'lausit Mikma'kik, epit, wasis, w'ski'tap, k'pawatmāk'n k'tcenesin; aptc wu kis'k nio ni kikwusin k't'hak'n k'madc-kulithukowa." Nit itmowiu: katama w'ki-selt'mwaw'n w'madc'halin.

Nit aptc elokh'tim'k liwitaso n'skauh'tin. Nit aptc sak'm op'tcitan kon w'skitapem o-natci-k'tonkatinya k'tci'kok. Nit appi(?) k'tonkati'tit, nit w'telokw'sum'nya tan eli-petcpu'tit, m'siu weyusis n'pahatidcihi. Malem-te m'siu ke'kw kis-okweu. Nit m'siu matceptaso kwandowan'k; nit et'li-k'ti-mawemitsolti'tit naka kinwetowan nodcikakolw't (notkut'-mit) w't-alkweminau'tikuk: "kwaltewal (wikw'pusaltin)." Nit m'siu wen w'nestowan, elkwe milit. Nit-te na w'kwaskoltinya wasis'k, epidcik, w'skitapyik pemi-p'hatijih waltewa moskweweyu; malem-te petcik sikaulutwuk kwandowan'k. Nit-te m'siu t'holpiyanya pemkemikek; nit yokt nodci-tephasidcik w'tephemwan yaya-te el-apesit. Yot nit el-witasik elokh'tim'k ekelhot'wi wi'kw'paltin. Nit kis-apeselti'tit o-madcyapasinya. Nit-te aptc neksēyiu app't-aptuwuk. Nit naka todciu h'nskau'tin; nit aptch yokt wedciwedcik w'nakisin; peskw w't'linto-watm'n hitci-eleyiks, elitotits w'm'sums'wuk peskw'n kesena nis'nol el-intowatkil. Nit na sak'm wut-wetci yut w'naskawan-na.

Malem-te nit metcintotim'k, nit sak'm holpin epasiu kwandowan'k; kelnek pekholak'nsis naka epusisl nit-te w'matche-k'tumosin; w'matceptum'n w'pekholak'n naka w't'lintowatm'n k'tumaswintowāk'n'l. Nit m'si-wen w'nayinyan o-pemkan w'skitapyik, epidcik, petciu-te wasis'k. Nit w'mik'maupaul'tinya.

Nit malem-te metcitpiya aptc naka todciu, w't-akinwi-ponm'nya etutci-matc'ha'tit. Aptc kisatci'tit, nit aptc sak'm minwukel-k'tminya hilelokh'timkil. Ankwotc metci-nitci-kes-p'mi-minwukelnak. Yut nit

who are bereaved. Then once more these new comers arise; they say they are glad that the chief is so kind to them and again they said it and so they appoint a future day when they shall return.

Afterward then again; this is called the ceremony of prolongation; they are ready to go back. After that the chief announces to his men, "These our brothers are ready to return; we will not permit them to depart too quickly." Once more was taken out the wampum of prolongation and they read it; they say: "That those Micmac who are here, women children and men, we desire that you stay; for a day longer our mothers will keep your paddles for you." This means: they will not permit them to depart.

Then again comes the ceremony called "greeting." Then the chief sends his men to hunt in the woods. So they hunt; then are cooked the things which then bring, every animal which they kill. Then everything was cooked. So all begin to eat in the hall; then when they are about to eat together, the herald announces in their midst: "Your dishes (are ready)," or "Let it be feasted." Everyone understands that (a feast) is to be given. So they run, children, women, men, fetching dishes of birchbark; and then the newcomers come into the hall. Then all sit on the ground; and these dancers dance until they are weary. This is what is called the ceremony of the prolongation feast. So when they were tired, they depart. But quickly they return. Then also thus is the greeting ceremony; namely these newcomers arise; one of them sings about what has been done, what had been performed by their grandfathers, one or two songs. Then after that the chief greets them.

While they are singing, the chief sits in the middle of the hall; he holds a little drum and stick; then he begins to beat it; he begins to strike his drum and sings his dance songs. Then everyone sings and dances, men, women, even children. So they feast together.

When this is finished in the same way (as before), they appoint when they shall depart. So when they are ready, they are detained once more by the chief by repeated ceremonials. Sometimes they

eltakewâk'n. Ankwotc metc nihi sunte kesena-te peskw kisos; etasi-w'la'kwiwiyikil pemkak; nit kwuni wetciyot.

Elok'htim'k tan etutci elyat sak'm. — Malem-te m'sike'kw mitnaskiyi; nit naka todci sank'wi o-madcehapanya. Malem-tetc nikt p'tciyik elia'tit wetciweya'tit; nit-te na w'mawemanya w'p'mau's'winumwa; w'takitwetowanya eli-kisi-kiukeni'tit eli-pekwater'tit witcoketwâk'n. Miya-wul-te nikt na k't'kik w't-aptcyanya kiukenitsēpenik.

Nit wedci matcyiu-ot-askowalmunya wetciyan nadci-witci-sakmakanenik. Malem-te p'tciyik o-m'siū-nit-na-elok'h'timkilelan; nate-s'keptinewan nut pemk'm'k. P'tciya'til otenesis'k; kisi-pemkatil kisi-n'skauh'ti'tit.

Malem-te tama nis'wuk p'kiwik naka w'matce-helyanya om'tewâkwemul. Malem-te kisa'tcit w't-emepeyanya; h'nit peskw sak'muk w'ponmowan naka w'naset'wan w'manim'l naka na w'nashihot'lanya pileyul el'kwot'wâk'n'l. Nit peskw sak'm w'nestom'wan yohot sak'mul kisiyajak: "wut'ke k'tci-w'skinosismowa; k'tate'wi-eloke'pa tan eli-kisi-wlasw'yekw naka na k'tat'cwi-tciksitwanya; nekemtc na elukil tan wedci-miyawil wahot w'p'mausowin'm." Yut'l na etc'wi-elokedcil sak'm w'tate'wi-sakiton'l m'siū tan yut'l n'katcikil. W'tate'wiklaman'l tc'kauyut'ltimkil; mat'noltimkil w'tate'wi-na-kikha w'p'maus'win'm; tcika-te w'p'maus'wâk'n-lo wutik.

Naptc w'matcyapasinya kwandowan'k w'nate'm'yowâk'nya. Naptc sak'm w'k'tum'sin naka wisekhan sak'm'l; sakmaskw wisekhot pili sak'm'l naka kiskamek.

Aptc wespasa'kiwik naka w'keptinen t'pol'man elwik'n'k; kes'wuk nihit ankeyatcihi; w't'li-t'pol'ma wa tahalo-te eli-t'polomat sak'm. Peskw na eli-pemket wut eli-wis'khot; eli-milut w'manimwa. Akwami sakleyow'l katik sak'm. Naptc wut piliwi sak'm w'skauwiman naka w'nest'mowan k'sitcpikak w't'lokewâk'n'w'l; miyal-te na w'kisajin; w't'wepusan m'tewâkw'm. Nit-lo m'tewâk'nm'l w'sakm'mw'l; nikt kaptin'k wiwunik apwi'towatidcil; ya-te tcikhik'n'l kelnadcit, ayut na tan te'po yut ke'kws ewaplikik kwasidcik'munya; pekws'k w'tate'wip'kiyaw'l. Yut nit itmowin w'tate'wi-w'lankeyowauwul tan-te kwenau-silti p'maus'wâk'nowa-te; w't'li-ponmunya. W'tate'wi-liponmunya w'pok'num yahot ankeyowatidcihi; nihit ankeyat k'tatcihi tan etutci n'sanakuak petcyamko'tit. Tc'wi-nateyik kaptin'k wut sak'm kislomut;

were detained indefinitely. This is the custom. Sometimes two weeks more or one month; every evening they dance; so long after that.

Ceremony when they make a chief. — Then everything was over; and they started away. So when these new comers arrived they assembled their people; they announce to them that they had been appointed to seek aid. So these others return who had been appointed (viz., to elect the chief of the bereaved tribe).

Afterwards they begin to wait until they are ready to make the chief. Then for the new comers they all make ceremonies; they entertain them in the dance. They come to the village; they danced performing the welcoming ceremony.

Then thither in two days' time they fetch his flag-pole. When it is ready they raise it; then one of the chiefs he puts and he places on him (the new chief) his medal and then they clothe him in new clothes. Then one chief proclaims this chief whom they had made: "This is our chief: you must do whatever you can to please him and you must obey him: he, however, shall do what is in accordance with the will of his people." This is what he must do; viz., the chief must regulate all quarrels. He must prevent quarrels; in wars he must save his people; even his life for these (he must risk).

Again they begin to go to the hall, so as to assemble. Then the chief beats the drum and proclaims him chief; a chief's wife proclaims the new chief and they dance.

Then on the morrow they choose his captains, seven (in number); these, as many as there are, are to be care-takers; they choose them just as they choose the chief. The one who dances there he names them; he gives them their medals. More severe (are their duties) than the chief's. Then this new chief greets them and shows them what must be their work; so then they prepare; they raise the flag-pole. This is the flag-pole of their chief; these captains stand around it; also they hold brooms, so that whenever there is anything evil here, they shall sweep it away; by cleansing they must clean it (away). This then means that they must take good care as long as their life lasts; also that they must risk (their life). They must risk their blood for those whom they are to care for; they

katama kiseltumwawun witcipnusin; ansa te'po w't-ankeyowa w'p'-maus'win'm naka w't'lip'maus'win'm w'kisi-t'pesotinya.

Nit aptc k't'kil elok'h'timkil. — Malem-te nit w'lakwiwik nit yaka w'pembanya; tekiu-te aptc etcekwak e nite spatek w't-enkamhetoltinya; wenaoltowuk; epusk'mh'tinya. W'kisi-kapwelanya m'tewâkw'm'l. Nit m'siu tan eli-t-autolti'tit ekhotasik; tan wut neklowetcik niktetc wikw'nekik nilt'l kis-ekhotasikil. Nit elok'h'tim'k ankwotc kwenek't nihi snte kesena-te pes(kw) kisos.

Nipowe eldakewâk'n nikansoswei. — Tan etutci w'skinus p'watek w'niswitidcilen w't-akinwetuwan w'nikiko naka tan yut'l pawat'kil; nika nio nit askau'titiesil; nite wut k'takwh'mūs w't-akinwetuwan w't-elnapem; nit ska wen waplithotmuk, nit-tetc tekw'tcetonya. Nit wut k'takwh'mūs milan kelwasilipil piley'l mūnewiyul kesena atuk kesena kwapitewiyul. Nite wut w'skinus w'madcephon w't-oneks'n'l yut nakskw-wikowak; nite nit ponan w'teneks'n'l nau'tik. Yut w'p'n'l nisan' naka nau'tik naka k'soshon(?). Nit elitepi-milipitasik ela wikwam; nit kisi-kelat w'teneks'n'l. Wut-lo nakskw w'mitâkw's'l w't-akinwetuwan w't-elnapem; malem-te kisi-mawemat, w'nestow'n eli-wisilit w'skinosis'l p'tci-pawatm't w'nidc'n'l w'niswinya. Nit ska wen waplithotmuk, nit-tetc wut k'takwh'mūs w't-elkiman w'tus'l nau'tik p'mekpit nekson. Nit-tetch nit kisitpiye nipwoltin; nitan eli-kwusitasik wikw'paltin mawemitsoltin; ayut pemkamik n'skauh'tim'k. Ankwotc kwenat'k pemlo-kemkil.

Nipowe eltakewâk'n; yut piliu yut kisi-mawetasik. — Tan etutci w'skinos k't-wakatek w'tatc'wite-na-kinwet'wu w'nikiko; w'nestow'n nakskwiyl pawatkil. Nite wut k'takwh'mūs w'maweman w't-elnap'mwa nit skat wen waplithotmuk. Nitch w't-akinwet'wanya nodci-k'lolwelidcil; nite w'matceptonya nekw't tatkeyi wapap. Nit-tetc nit mila'tit wut nakskw w'mitâkw's'l naka tan-te kisi-kisi-tit kesosidcihi nadci-tciklutkik. Wapap ekitasik nipawei. Liwitaso: "k'lolwewei;" yutetc w'tet'l'kitm'n elkitnuwik; w'nestowaltc na eli-wisilit w'skinus'l nit pawatek nit'l nakskwiyl w'niswinya. Nit-tetc nit met-ēwesta'kw; nit-tetc wuswiya-pasinya yut w'skinus wikek. Nit-tetc etl-askauwasulti'tit tekiu asit'mut. Nit-tetc na wut nakskw w'mitâkw's'l w'maweman w't-elnap'm, nit-

must guard these, (even) the aged, whenever danger approaches; the captains must obey whatever the chief shall order; nor do they let him fight with them; he only is to guard his people and his people shall stand near him (protect him).

Then again (follow) other ceremonies. That evening they dance; then early next day they have canoe-races, road-races, they play La Crosse. They stand by his flag-pole. Then on all who race they bet; they that win, these get the things which they bet. That ceremony sometimes lasts two weeks, or one month.

Marriage custom of olden time. — Whenever a youth wishes to get married, he announces it to his parents and (tells them) whom he desires; then they wait; then the old man announces it to his relatives. Then if anyone make objection, they do not permit it (the match). Then that old man gives him (the youth) a dried new bear-skin or deer-skin, or beaver-skin. Then the youth fetches his skin to the girl to where she lives. Then he places that skin in the fire-place. There are two beds at the fire-place and at the entrance(?). So then, with what had been given him, he goes to the wigwam where he had (already) carried his skin. Then the girl's father announces it to his relatives; so when they assemble, he states that such a youth desires his child that they should marry. So, if no one objects, then that old man orders his daughter that she should sit in the fire-place upon the skin. Then afterwards they marry; and they prepare a feast where all eat together; there they must dance the welcome ceremonies. Sometimes it lasts a week.

Marriage custom; the new one after they had become civilized. — Whenever a youth wants to get married, he must announce it to his parents; he mentions the girl whom he desires. Then that old man, he gathers his relatives, so that no one may object. Then they announce it to the herald; then they fetch one string of wampum. Then this he gives to that girl's father and as many attend him as attendants as may desire. The wampum is read; the Marriage Wampum. It is called "Announcer." This the readers will read. It is announced that such a youth wishes such a girl that they may get married. Then this talk is finished; then they return to where that youth lives. Then they wait until one replies. Then that girl's

tetc skat wen waplithamakw. Nit'l p'tci-k'lolwelidcil nit-lo wen ke'kw k'tcitiwat ewaplikik w'nest'm'ntc. Nit-lo m'siu-li w'lithotmotit nit etep-kisitpiye. Nit nikt w'skitcinwuk kisi-papatmotit, nite patlias w'nipwikhan.

Nit-tetc nit'l nipawi eltakewâk'n'l elokh'tim. Wutetc w'skinus w'milwan piley'l elkw'tewâk'n'l. Nit kis-sewet wut pilkatek. Nite w'madcyapasinya w'niswitidcil; w'nadci-s'keptinenan w'niswitidcil naka kisosidcihi. Yut nit eliwitasik eltakewâk'n w'lasikautowâk'n. Nit weswesit wikwak; nute nut holpiyanya yohot na p'tci-kisosijihi kwes-kwesūs naka pilskwesis naka kana w'skitapyik. Wutetc na w'skinūs w'maweman keslasikasidcihi; nit-tetc w'madcyapasinya w'nadci-s'keptinenya. Malem-tetc metlasikautoltin.

Nit-tetc w'litonya k'tci mawe-poltim'k; wutetc nakskw t'wip't ponek; liwitas: "natponan" w'skitapyik, epidcik, p'tci-te wasis'k. Wutetc na w'skinūs soksakw; kutcmekekc t'lakw-te midcwâk'n; malemtc kisakw't'k nit wikopaltinya; nite w'kakalwaltinya "k'waltewal." M'si-te wen w'nest'm nit. Nit w'madce-kwaskoltinya nadci-tepamwan wikopalan.

Metc-te, nipowâtim'k meskw m'tekto. Nit-te w't'lashiuhotl'soltinya, naka w'matcyapasinya kwandowan'k. Malem-te patcaswuk kwandowan'k p'tci-kisosidcihi. Nit-te kisyapasi'tit nit-te peskowat peskw tan'l etc'wetci-k'tcicyot lusoweskw el-iyit kis-kwandowan'k. Nit na w'skin'luso e na nek'm w'matcyapasinya kisowetcihi. Malem-te petapaswuk kis-yapasi'tit nit aptc peskw-te peskowat. Nit-te kaptin w'madcephan w'madci-w'stukikanya w'niswitidcil.

Malem-te epasitpokak'n w'natpunh'tinya kis-te w'lakwipwâk'n. Nit et'li-mik'mut yokt kisi-niswidcik. Nit yut'l lusoweskwiyil w'madce-kisosanya k'tci epidcik. W't-asohon'l na w'nespiptonyal.

M'tekwut.

father gathers his relatives, so that no one may object. To that herald anyone who knows anything evil (must) tell it. Then as soon as all are satisfied, (the matter) is finished. But after those Indians had become Christians, then a priest marries them.

Now these are the marriage customs which they observe. That youth gives her new clothes. Then this bride puts them on. Then they start for her betrothed's house; then her betrothed greets her; they salute her, her betrothed and his attendants. This is what is called the custom of congratulation. Then they return home; then there they sit down, she and her attendants; old women and girls and even men. This youth assembles his congratulators; then they start off; they salute her; they finish the greeting.

Then they make a big feast; that girl sets a table; it is called "natponan," for men, women, even for children. This youth cooks it; in the open the food is cooked; then when it is cooked, they feast; then they call out: "your dishes (are ready)." Everyone understands this. Then they run to the feast.

However, the marriage is not yet ended. When they dress themselves they set out for the hall. Then they enter the hall with the attendants. So when they arrive there, someone fires a shot which gives notice that the bride is in the hall. Then the groom also goes off with his followers. Then, when the entering ones arrive, again someone shoots. Then a captain conducts him to dance with the bride.

Then at midnight they make a feast for supper. Then advice is given to these newly married ones. Then the old women follow the bride. They fetch her bedclothes.

The End.

SERIES 2.

II. Kuloskop naka Pukdcinskwes.

Nit et'l-oten-y-etit w'skidcinwuk; m'si-yakw-te pokumkiyik. Peskw's-yakw wul'mato naka w'piyem-kinapyin madcaha etasi-kiskakil; w'nimianil w'tatapyil naka pa'kw'yil; t'mhik'n naka mikotanis; w'nepaha muso naka muwini; w'ketmakel kahanmiset-te; w'kisima ketmakeyili-dcihi. Tan etutci apatcyalit, w'taskiwanya w't-ekwedci-molanya tan etek nepatakw.

Tan etutci kisiyahat, nitetc w'matcyapasinya; wt'pak'w'nowul apatpsi'tit; etut-nasolti'tit-tetc wiyus. Wut Pokumk sak'm; w'mitâkw's'l muwinyil. Pukdcinskwes m'teaulin pokumkeskw. Epit kisi w'skitape-weleso tan-te w'lithat'k, kenok-lo yut'l kisikol w'skitape-weleso. Etutci metcikit moskwitam'l sak'm'l. Pi'tce w'tepithatm'n tan w't'lo-kisi-semalan naka nek'm wikwetow'n w't'li-t'puswâk'n.

Nekw't pemkiskak kisadciti'tit keikdciti'tit k'ti-matc'yutyik. Pukdcinskwes w't-iyal sak'm'l: "witcyemin; k'nadci-munaunatip'n." W'milauyanya ekwitn'k. Aptc akwam'k milauweu pi'tceto. Malem-te p'tciyik m'ni'kok. Et'l-ekwasi'tit kwuni al-naunat, Pokumk (= Kuloskop), Pukdcinskwes etutc-nektahat, madc'lokin ekwitn'k w'madcentun: "nektaha Pokumki m'ni'kok; nitc nil n'sak'mawin."

Nit w'petciyan otenesis'k. Wespasa'kiwik m'sit-te madciyil k'tci'kok; modck-tel peskw w't-askwesiw'n; nit te'po widcyematitp'nil. W'lakwiyik wikesinya. Elasi-kiskakil w't-askoyawul sak'mamwul. Nit tekiu Pukdcinskwes sak'mawiu.

N'sanko-kisuk-nekiwik sak'm mikwitham'l witapyil kwâkses'l m'teaulinwewul kesena pilwapyiu. Etutci t'lintakw; kwâkses not'wal, ap'kwak pi'tceso. Ni-te w'm'taphan w'madc'man m'ni'kok. Nit et'li-m'skowat sak'm'l; neke tutciu Pokumk katama kisi-pi'tcemok. Kwâkses-lo w'tiyal w'kuskoholan k'tak'mikw; w'milawasokanya. Kwâkses w'tiyal: "piskikwo naka k'lakwalwenin; mosa suksiketc; neksawiyiu k'm'te-khemop'n."

SERIES 2.

II. Kuloskap and Pukjinskwes.

There was a village of Indians; everyone, indeed, was a Blackcat. One, however, the cleverest and bravest, goes off every day; he takes along his bow and arrows, axe and knife; he kills moose and bear; to the poor man he gives; he fed the poor. When he returns, they approach him to ask him where is what he has killed.

When he tells them, then they go off; their toboggans they fetch along; then they load them with meat. This is Pogumk the chief; his father (was) a bear. Pukjinskwes the witch was a she-Blackcat. Woman or man she becomes according as she wishes, but in these days she is a man. Then she being evil; she hates the chief. A long time she considers how she can punish him and take away his place.

One day when they prepare what they have, they go to travel. Pukjinskwes says to the chief; "Come with me; we shall go to gather eggs;" they go in a canoe. Again they canoe still farther. Then they come to an island. When they land, while he gathers eggs viz., Pogumk (Kuloskap), Pukjinskwes then leaves him, going off in the canoe and she begins to sing: "I leave Pogumk on the island; now I am chieftain."

Then she comes to the village. In the morning all go to the woods; not one is left; he only who is worth most(?) (is not there). At night they camp. Every day they expect their chief. So then Pukjinskwes is chief.

On the thirteenth day the chief remembers his friend the fox who is a wizard or magician. Then he sings; the fox hears him, although he is far off. So he starts and goes to the island. When he finds the chief, at that time Pogumk cannot go (swim) far. The fox says to him that he will take him to the main-land; that they will go together by water. The fox says: "Close your eyes and seize my tail; do not fear; quickly we shall finally reach land."

Ni-te na w'madcenin sawepelal witapyil; sankehomok'n-lo sak'm; kekeskesil w't-apskapin; w'nimi'ton wiski sepayiu eyowuk. Katama w'lamsitasiu; lithasu: "katama k'm'taksiu." Et'l-ēwestakw: "katama-tetc k'm'tekhamop'n." Kwākses w'tiyal: "mosa w'lamsetaseketc!"

K*nok-lo kamatc w'pittcethatm'n. Pokumk lithaso wakesen el-melkim'k, k*nok-lo kakes kaptenin naka wiskelams'n; samakwan han sawapinakwot. Pukdcinskwes w'kisi'ton mudc'kisgut. Nekek-el-te pemhemuk; meskw piskiyawok w'm'tekh'm'nya.

"Nil noli nitap," item kwākses, "k'madc'han." W't'liyan pokumki wikwami'kok. P'tciyat katekenek, te'po topkwan naka t'kēyu. P'mau'sowin'wuk matcesp'nik. Nit na nek'm w'madce-nosokwan; nekek-el-te wedcwaukawaham; skauwastetnukwadcil wikwus'l w'p'mi-phal w'simis'l nima'kwsoweswul w'pakam'k. Nek'm nikamo el-apit yate-te-lo upkapu (?).

Pokumk eli-muskesit mipis-i'kok, nimakw'sowes w'nimial. W'titm'n: "wetckoyat n'hesis." Eli-kwulpesit, katama nimi'to. Pokumk akwak-wetesin epusik. Ni-te metcotelmosanya. Aptc nimakw'sowes w'kakalwan: "tco-te-lo, nika, nimia n'hesis." Aptc nimakw'sowes kwulpesit; w'keskowaman naka tutcel w'laswel-siktelmoltinya. Ni-te olnekwak nipi'kok nimakw'soweswul tahalo epus.

Kuloskap w't-elkiman nimakw'soweswul-li: "kwaskw wikwam'k; tan etutc petcyeyin k't'li'ton k'tci skwut, wulkweskw skwut, naka k't'siyakewan Pukdcinskwes w'nidcan'l; na kutckauwiphowamin tan-te kisitutcyeyin."

Elkimat, ni-te elokelit. Kispetek skwut, w'k'tciyakan wasis'l; sikte-yokw'san. Pukdcinskwes wis'kilwehe. Etutci matcephekwalat tahalo mals'm k'topit matchekwalat ma'takweswul.

Nimakw'sowes wiskapayo atciu-kakalwan: "n'hesse; n'siwes." Pukdcinskwes na tcilkitakw'so: "k'tatc'wi-p'tciphotc m'ni'kok eyit Pokumk wetcitc-kisi-kikhosyin." Nit it'mulit, Pokumk w'tasi-kwetekwan; w'nimian; nit na op'dci-seksin. Ni-te et'li-kiweyit-siktelmin; w'titm'n: "te'po npapwi-nosokwa, ip'dc'l n'musadcin Nima'kwsowes."

Kenok-lo Pokumk wewitham'l; w'tiyan: "k'tcitciol naka k'tcitci'toln'l hilelokyinil, kil Mutc'hant." Eli-pilwapyit w'petcyamko w't-ewekan

Then his friend starts towing him (pulling); the chief begins to tire; a little he opens one eye; he sees that they are very near. He does not have faith. He thinks: "We shall never reach land." He says: "We shall never arrive." The fox says to him: "Do not believe it."

But he thinks it very far. Pogumk thinks that he is scarcely strong enough, but so far as eye can reach (go), it is very stormy. The water indeed runs high. Pukjinskwas made it bad weather. All day they swim; not before it is dark do they land.

"My good friend," says Fox, "you may go." He runs to the blackcats' camp. When he comes to where they had been, only ashes are there and it is cold. The people had gone away. Then indeed he begins to follow them. In one day he comes near, he overtakes his mother carrying his younger brother, the Sable, on her back. She is looking ahead, but he (Sable) is looking backward.

As Pogumk comes out from the leaves, Sable sees him. He says: "My elder brother is following." When she turns, she does not see anything. Pogumk hides himself in a tree. Then they go on. Again Sable calls out: "Certainly my mother I see my elder brother." Then once more she turns; she catches him and they rejoice much and laugh. Then she throws Sable down on the leaves like a piece of wood.

Kuloskap instructs sable: "Run to camp; when you come there, make a big fire, a hemlock bark fire, and throw into it Pukjinskwas's child; then do you come away quickly to me when you have done it."

What he had ordered, that was done. When the fire was hot, he throws the child into it; he burns it to death. Pukjinskwas is angry. Then she pursues him, as a wolf which is starving chases a rabbit.

Sable, very frightened, cries out: "My elder brother; my brother." Pukjinskwas then screams out: "You must go as far as the island where Pogumk is, in order to save yourself." When this was said, Pogumk steps out to her from hiding; she sees him; then at once she is frightened. Then she loudly laughs; she says: "I was only chasing him in jest, because I like Sable."

But Pogumk answers her; he says: "I know you, and we know your devices, you evil demon." Then as his magic comes to him,

w'tels'nwâk'n. Nil etutci sitakwelat Pukdcinskweswul epusik. Nit et'li-sidcimitckisit; katama kisi madc'hewi'kw.

Nima'kwsowes naka Kuloskap matcekautowuk wikwam'k. Wut-lo Pukdcinskwes penapsk'wi t'm'hîk'nsis w'tiyin naka t'laknis-kamatc-sik'loke naka w'kisi-k'tohosin. Pokumk w'not'w'l mitetcikilidcil enkwetci-t'pok.

Wespasa'kiwik w'petcian eyilit; kinhan-to-winakwot epus kelmik w'pakam'k; owikwinyanya naka w'tlintowamanya: "wut et'li-nektahat sak'm'l m'ni'kok; enteke w'klikwahan sak'm sidci epusik."

Nit Pukdcinskwes m'teaulin etutci-te-kwesilwahat naka kekhik'loket; w't-ask'mi-matcephowaman w'skitapyil; el'mi-kehikwik tahalo-te pis'wi mals'm. W't-elkwipohan Pesamkw; w't-epin k'wâsnok; w'titm'n: "t'ketc-lo ke'kwsetc nt'li-kisikwalpel's wetcic-mudcimekwusito." Nit metëwestak; w'titm'n: "ndcesweyin." Metc-te t'ke-pemkiskak tan eyit Pokumk, ni-ta na-to kwihi Nima'kw'sowes w'tiyin.

Nit itasik Pukdcinskwes na nekem w'nidcan'l ot'na kiwa'kwi naka keskemetaswino naka tcipina'kw'sidcik; w'nidcan m'si mudcina'kw'-solto; k't'kihi wasis w'madc'kna; w'kisi-k'motnatmowan k't'kihi epilidcihi w'likisaltilidcihi w'nidcanwa; w'madceknan tahalo-te nek'm w'nidcan. Nitetc wetci skat tekw'sikw etutci-k'sikoltilit nek'm w'nidcan.

Nekw't w'kisi-k'motnalan w'skinosis'l. S'laki wen w'tekwetcimolan; w'tiyan: "kat nit kil kikwus." N'miyat w'p'han'mom naka w'siwes nit wedci kisinsitwuk tahalo-te mudci weyusis'k. Ni-te na el-matoti'tit; nek'm-lo w'li'ko. W't-ekwetcimolan wikwus'l: "ke'kw nit wedci 'leyik?" Wikwusowal t'li-asitemal: "nikte-na n'mikw'soltop'nik nipayi, kiluspetyiu(?), kil pusetiwi wasis."

III. Kuloskap naka Kwîmu.

Tan Kuloskap madcephukwulat Winpeul, nekw't kis'k ëyik Uktukumk, pi'tceto p'mitwiyalidcil ewepiu nsamakwan'k kwîmul. Nihikeswui nit tekm'n kuspem tcinye k'tak'mikok eyi'tit w'skitapyik naka weyusis'k, tahalop ke'kw yali-kwilwatak.

Kuloskap teknejmolan ke'kw pawatm'n. Kwîmu item nek'm w't-lukwolte naka witapekamkol. Nit Kuloskap w'teke'kiman pilwitak'wilin, tahalo ul'mus et-elewetakw. Tan etutci kwîmuwuk pawatmatit wikutmowanya w'm'tak'wilin.

he uses his power. Then he places Pukjinskwes with her back to a tree. Then she sticks fast to it; she cannot get away.

Sable and Kuloskap go away to the camp. This one, Pukjinskwes, has a stone hatchet and with great difficulty she cuts herself loose so that she can escape. Pogumk hears her pounding all night.

In the morning she comes to where they are; when they see her, she is carrying a piece of tree on her back; they scorn her and they sing at her: "This one leaves the chief on an island; now the chief sticks her fast to a tree."

Then Pukjinskwes the witch is mad (with shame) and insult; she departs forever from mankind; running wild like a vile wolf. She comes to Mount Desert; she sits on a log; she says: "Now I shall change myself into something to torture (mankind)." Then she cries out; she says: "A mosquito." Always even to this day where Pogumk is, there Sable is (also).

Now it is said that Pukjinskwes conceives children by Kiwakws, giants and monsters; her children are all ugly; she rears others' children; she can steal from other women their prettiest children; she rears them, as if they were her own children. That is so that she shall not be ashamed, so repulsive are her (own) children.

Once she had stolen a boy. Then someone asks him; he says: "That one is not your mother;" then he sees his sisters and his brothers, how ugly they are, like evil beasts. This then is their way, but he is handsome. He asks his mother: "What does this mean?" His mother answers him: "These were born in the night, but(?) you are a day child."

III. Kuloskap and the Loon.

When Kuloskap is pursuing Winpe, one day, when he is Newfoundland, he sees far off the loon flying about over the water. Twice he circles the lake, low near the shore where men and animals are, just as if he were seeking something.

Kuloskap asks him what he wishes. Loon says that he will be his servant and his friend. Then Kuloskap teaches him a strange cry, as if a dog were howling. When the loons wish to summon him, they call thus.

Nit-li petciye ēyit Uktukumkw; w'petciyan w'skitcinwi otene'k; oten epitkik m'si-te kwim'wuk eli-w'skitapewi'tit. Wulithaswuk nimiya'tit sak'mamw'l; widcokemkōw'l eli-sipsowi'tit tan-de eli-wuli-kisito'tit; wut-li wulaswiyaw'l. Wut el-wekahan w'k'tonkew'kon naka w't-ali-sisep-ditakan.

M'si-te kesek aknotmâk'n, kwim'wul p'mi-saphitamadcil odcimadciu. Neke malem-te t'ke-pemkiskak tan etutci w'skidcin not'wa'tit kwim'wul, itmuk: "Kwimu elkomiktoajul Gluskabul" (Mikmat'wewâk'n'k); "w't'kwîmutwal Kuloskapyil" (Pest'mokat'wewâk'n'k).

IV. Kuloskap naka Putup.

Nikaniu el-ēyit; amsk'was madcahak m'sike'kw, w'skitapyik iakw weyusis'k naka weyusis'k w'skitapyik; tan Winpe k'tci keskimetasit k'motnatmowan Kuloskapyil w'siwi; tan w't'li-papwi-patcolanes Putupyl: eli-t'lintoti'tit es'k; tan eli-kisi-utmats Putup. Itaso w'skitapyik tem'k; nit eli-ponsi'tit; yut naka nit-ta eli-wikithotmō'tit, nit weyusis-wiyanya, k'nok-lo meskw nit eli-inuk, kisi-esoke-pilwel'soltowuk.

Kuloskap neke wikus m'nī'kok liwitaso "Atcaligunmetc'k;" niswiu k'tana'kw'sowuk w'skidcinwuk weyusiswi-wisoltowuk; nit na el-matoti'tit; naka sips'k.

Elwe-te m'si Polwitc (kesena Mutcyes) nek'mau na kisi-musunmoti'tit pilwitp'swâk'n w'tceskowalanya Kuloskapyil. En w'kisithotm'nya w'neklanya; tan etutci tama el-yalit, w'nespi-madcephanya w'k'mus'l Monimkweswul naka Pokumkiyil; w'k'tciketethotm'nya nit Kuloskap en-kika-n'klut m'nī'kok, tco-metcine, ip'dc'l katama w'tcicitwauneya tan w't'li-pilwitpesilin.

Apadciyat, w'k'mus Monimkweso naka Pogumki k'motnalaspunik; w'matcyaphan sitmuk s'nojiu; kiskotekwan elmi-pusilijil k'tci-natcit-hamtitudcil k'tci nodciskiskimetasit naka w'siwi, w'niswidtcil naka w'ni-dcanis'l. Metci-memi-kakaluma Kuloskap w'tci-p'tcitakw'sowam'l w'k'mus'l; weswe-w'petcitakan w'tēmis; ole (w'le)-pelan epusi altestâk'n'k (altik). Nit w'skidcinwuk et'laki'tit amkâk'n; nit w'natakatohokonya; Kuloskap owikwelan.

Winpe naka w'siwi naka w'takw'nikan madc'hanya Pestumokatiyik naka M'na'nuk; makiyewus w'tiyinya; odci-pusinya; w'kuskahanya

Then he comes to where Newfoundland is; he comes to an Indian village; a village where all loons who have become men live. They are glad to see their chief; they do what they can, so as to please him; he is joyful. He makes them his huntsmen and his messengers.

In all stories, as many as there are, the loons are faithful to him forever. So even to-day when the Indians hear the loons, they say: "The Loon is calling to Kuloskap" (Micmac tongue); (or) "he is 'looning' to Kuloskap" (Passamaquoddy tongue).

IV. Kuloskap and the Whale.

It was in old times; in the beginning when everything started, men were like animals and animals (were) men; how Winpe the great sorcerer steals Kuloskap's family; how he jestingly cheated the whale; how the clams sing; how Whale smoked a pipe. It is said that men were the first, then as they became inflamed and desired one thing and another, they become animals, but before this was so, they can change to one form and another.

Kuloskap then lived on an island called Ajaligunmechk; with him are many Indians who are like animals; these too have their customs; also as birds (they are).

Nearly all of them and especially Partridge use magic power (and) are jealous of Kuloskap. So they planned to kill him; when he goes away from there, they take away his grandfather Woodchuck and Blackcat; they suppose that Kuloskap, when he is abandoned on an island must die, because they do not know how powerful he is.

When he returns, his grandfather Woodchuck and Blackcat had been stolen; he follows them to shore; he sees pushing off in a canoe his great enemy, the great sorcerer (Winpe) and his (Kuloskap's) family, his (Winpe's) wife and little children. Kuloskap continually calls that his grandfather should make a sending; that he should send back his dogs; so he puts them on a wooden dish. Then the Indians throw dice; then they float to the shore; Kuloskap picks them up.

Winpe and his family and his prisoners go on to Passamaquoddy and Grand Manan; for a little while they stay there; they start;

Kispukit'k naka w'matce-m'nakat'k'ninya saunesnuk elmi-s'nodc eyik sapiu Onamakik; na Uktukumkw nit et'li-nepahat. Katama k'tcitic'kw'-tu wetcitic-kisi-m'teaulinwilit kesena w'paskelyal Winpeul, kesena w't-emekha k't'kihi w'sikyausoltinya; katama k'tcitic'kw'to, kenok-lo Kuloskap atlasimo elwik'n'k kiskus'k nekw't'keyiu k'ti-nosokwat nadcit-hamtidcil.

Tepnaskoyak, w'matcephan w'tēmis sit'muk; elmi-pekek w't-elapin elmat'kwik; w't'lintowatm'n m'teaulin-wintowâk'n; wikwintohaman putupih; w'petciman putupesis'l notadcil; petciyan eyilit Kuloskapyil. Kis-neket-kiniakw'so; w'tekwetckolan; w'telme'kin w'pakam'k; ni-te w't-elmi-k'tapekwan. Ni-te w'matcekiman.

Aptc tet'l-inton; aptc w'petcima k'tci skweme'kw. Nit'l wuli-kis-pekw'al; w'kwuskaphokon Kispukit'k. Malem-te w'nimia sikwes-lampekw; k'matc wiski n'katm'n et'li-apsitm'k; nekatm'n w'lhiskapsinen. Ni-te eli-pawatmowat Kuloskap nit-wetci skat pusiknesinok. Keka-metekasi'tit, Putup w't'ekwetcimolan: "kis-nimitaso k'tak'mikw?" W'nepaktowul; w'tiyan: "katama." En akwam'k w'tatciyan "mu nastabakan kwijianuk?" "kat-lo k'tak'mikw-li kinweluswiu tahalo elak" - - yut tap kesena pesimkw. W'tiyan: "metc-te pi'tceto k'tak'mikw yu."

Huhatci-lo el'mi-apsitme not'wa m'tentotilit eso lampe'kw'li-yoltilit lāmdcekw; lintowuk: "ap'kwak naka k'pistceplan." Yukt es'k metci-newu; k'tonleko Putup-lo katama w'nestowawi. Wetciyohot pemholadcil: "ke'kw-lo w't'lintowēwuk es?" W't'lihasitem'l: "wiwisai, wiwisai, wiwisholan etutcyeyin." Nit Putup tutcye tahalo menmekwâk'n. Seslakuu tciskatesen.

Nio k'natesin; en hasikeltem'n; w't'linton: "nudcetc k'nepihi; kat'p aptc nkisi-m'nesiu." Kuloskap linto: "mosa suksikwetc nuk'mi; kat'p ke'kw k't'lesiu; aptetc k't-alh'm sopekoka." Ni-te w't'li-k'semelan w't-atapyil wunyak'n'k Putupyil; w'matcehap'n eli-keskitm'k.

Nit Putup w'matce-holithasin. Aptc-lo weswes; w'tiyokon: "Nusus, katama k'tiyawiwu p'napskwas'n w'tumawei?" W'milan w't'mak'n'l naka w'puskweletmowan. Putup wulithaso; w'matceyamahan nespi-matce-w'tume.

they cross over to Yarmouth, N. S. and then they begin to pass slowly along to the south, where the shore is, through to Cape Breton; then to Newfoundland; where he (Winpe) was killed. It is not known whether he should be able to get magic power, whether he should be able to weaken Winpe, or whether he could punish the others to make them suffer; it is not known, but Kuloskap rests seven months before following his foes.

When it is time, he takes away his dogs to the shore; he looks out to sea over the waves; he sings the magic song; he calls whales by singing; he brings in a small whale which hears him; he comes to where Kuloskap is. Kuloskap was then very big; he tests it; he treads on it on its back; it begins to sink. Then he sends it off.

Again he sings; again there comes a big female whale. This one can carry him well; she takes him over to Yarmouth. Then she sees shallow water; she is very much afraid when it gets shoal; she fears she may run aground. This is just what Kuloskap wanted, so as not to get wet. As she goes along, the whale asks him: "Has the land become visible?" He lies to her; he says: "No." Then once more she asks: "Has the land become visible?" "No, indeed. The land shows itself like a bowstring." That is to say a bow or a *pesimkw*(?). He says to her: "The land is still far off."

Then indeed, as it gets shoal, she hears the clams singing in the water where they are in the sand; they sing: "Throw him into the water and drown him." These clams would kill him; however, the whale does not understand. She says to her rider: "What are the clams singing?" He replies: "Quickly, quickly, go quickly with him as (fast) as you can go." Then Whale goes like a thunderbolt. Then she runs aground.

Then she laments; so she sorrows; she sings: "My grandson, you kill me; never again can I leave the land." Kuloskap sings: "Do not fear my grandmother, not anything shall you suffer; again shall you swim in the sea." So he pushes with his bow on the head of the whale. She started off to where it is deep.

Then Whale begins to rejoice. Again she turns; she says: "Grandson, have you not a stone pipe and its tobacco?" He gives her his pipe and he lights it. Whale rejoices; she goes away continually smoking.

Kwuni kapwit Kuloskap samkewi-kapwo s'nodciu w'taptuknakop-win'l w'tatapyil; w'nimi'ton tcinye halok nosokakon tekiu hel'mi-n'k-m'sowak.

V. Kuloskap naka Nima'kwsowes.

Neke pi'tce nikaniu el-eyit Kuloskap ulwig'nuk widcikematcihi; nikt'k m'siu pil'wi weyusis'k; w'madceptakon w'siwiwi en w'madcephekwalan teki-te Uktakumkuk, meskowat nipaiyu; eli petciye Nimakw'sowes n'kotokano. W'matcephan k'tci'kok w'ketonkalin; w'milan w'kispeson w'skinosis'l. Nit milan pilwapiyowâk'n. K'matc n'to-wihu-ke-tonke.

Nit-li petciye wespara'kiwik Ka'kagus w'nimial Nima'kwsowesul et'li-pastolit wiyus wikek. Ni-te nekseyiu p'sentakw't m'siu seksoltin; it'muk: "kis-wedc'wauso Kuloskap." M'si-te wen k'sēuse wikek; w't-askowâton metcinen naka-te-na petciye. Nit-lo nimiyat suksoltilin tahalo-te ma'tekweswuk naka ela'tit k'tci-puswul. Kuloskap etutci-memhowelmet, ip'dc'l wul'mato naka w'ketmakelkeskin naka w't-enhel-temwan.

Eli-ketopoltilit-li petciye etutci-ketmakeyoltit; nit o-ketcewi-milan weyusiswei. Nit m'sakeyowâk'n wikwa-wikwak matcewiu. Nit-lo nikaniu eli-neklatitp'n nit-te-na eli-neklat. Meskw ketcitcyatikw metci-newi neklawal. Ni-lo teke w'ketcitcyawul-li; nekat'muk w'nekananya skat widcyematikw. Eli-matcehe k't'kil peskiyautuskil. (Kenok-lo pilwiu(?) el-kwimelko k't'kil elmak^eplasikil.)

Teketch nit w'kis'tolin (kesena: w'kisi'ton ekwit'n) Kuloskap niswiu Ni ma'kwsowes naka Noseskw w't-elianya k'tci sipok. K'sket'kwe naka w'linakw't amskawas. Ni-te na w'madcyeksinya (kesena: w'madcyelokwanya) papkiu mataweyik (kesena: metekwek). Ni-te na w'petciyanya keskepetnekil wihui; malem w'nekwelokwanya, kenok-lo sip metc-te pi'tceto-li nekwitcwun. Elmi-malaketcwun tekiu kas-kelokwanya kesidcwuk nawiu penapskwi'kok naka nekiusenekiu naka kapskol etutci-dcibinakwak wetcwauwithatm'nya metcinewâk'n etas-elatkowetesk ekwit'n. Elmi-na-tciticikw'tekwe naka akwami kesidcwun. Sip elmi-tciticikw'tekwe akwami na sikik'n.

Seksowâk'n petciyamkonya Nimakw'sowes naka Noseskw; ni-te na w'siktepayinya, kenok-lo Kuloskap sankeopo naka m'teaulinwinton. Nit eli-sapiyat pemit'pokak; kenok-lo aptc-te petciye kisu el-asek.

While Kuloskap stands silently on the shore, he strings up his bow; he sees the low cloud which follows her, as she goes farther and farther away.

V. Kuloskap and Sable.

When it was long ago Kuloskap's seven neighbors (were) all different animals: they take away his family, so he follows them even to Newfoundland, where he finds them at night; when he arrives, Sable is alone. He takes him to the woods to hunt; he gives his belt to the boy. This gives him magic power. Very much meat he gets by hunting.

So then it happens next morning that Crow sees Sable drying meat on his wigwam; then quickly when they saw him satiated (full), they are afraid; they say: "Kuloskap has come." Everyone went into his (own) house; he waits to die and indeed he (Kuloskap) has come. When he sees them frightened like rabbits when a wildcat comes, Kuloskup opens up, because he is good natured and he pities and forgives them.

They were hungry; for he comes when they are in poor circumstances, then he gives them much venison. So sorrow departs from the wigwam. Then as they left him aforetime, so he leaves them. When they did not know him, they leave him to die. Now indeed they know him; they are afraid lest they die, if he is not with them. He goes on other paths (but he sets out on other paths).

Now he made a canoe. Kuloskap along with Sable and She-bear goes to a great river. It is broad and beautiful at first. So they sail down to the mouth. Then they come to great cliffs round about; but (these) close in, but the river runs always far below in ravines. It gets deeper until they dash into rapids round about rocks and ravines and waterfalls, so horrible to see that they think of death every time the canoe jumps. It becomes narrow water and more rapid. The river as it gets narrower is more terrible.

Sable and She-bear now come upon fear; then they (almost) die of fright, but Kuloskap sits silent and sings magic songs. Then he passes on into the night, but once more he comes to where the

Ni-te te nekw'tokate wikwam sepayiu sipok; nit eyi'tit Nimakw'sowes naka ok'mus'l. W'tiyan: "nok'mi, nemdces." Lithaswuk té'po kowusp'nik. Nit teke Kuloskop et'li-k'skemisit pilwapyowâk'n. Yut sip kwetokmikyak piskate.

VI. Kuloskop naka Kiwa'kwiyik.

Eyik nit Sakdiamkiak nit wikit w'ski'tap niso wikwus naka w'tos'l. M'si-te k'tci m'teaulin'wuk; m'si-te na kiwa'kwiyik mahawa p'mausowin'wuk w'skitapi, epiilidcihi naka wa'sis. M'si-te ke'kw w't-elokhanya ewaplikek m'tci-lokewâk'n naka w'skitkemikok w'sowa'ton naka w'towaplelok*wâk'nowal.

Nekw't ewasiswultilit Kluskape witapekamasp'nihi; w't'lakomal w'mitâkw'sowal na nek'm w'mitâkw's'l; wesiwestoltidcihi nek'm-na w'siwes; p'han'momwal na nek'm p'han'mom'l. Pemi-k'tunhudi'tit w'p'minatm'n w'to-waplelokewâk'nowa. Kluskape w't-itm'n: "nit nt-elian; n'kwilwa'ton w'lâmewâk'n; nit-lo w'lâmohot nilutc nt-elian; tcowitc-metcinyuk. Katama-tetc peskw skwit-tahawun tan wut p'mausowin wipit. Kate ke'kw*leyiu tan té'po wen."

Yokt nekw'dcikanekeswuk wikusp'nik Sakdiamkiak pemi-topkwanamkik sektenik sipok Sakdiamkiak eli-nopit kesena Okyakwtc epasi Kisitwasutc naka k'tci penapskw kwihiu w'nak'meswuk wiki'tit.

Wut k'takw'hemūs w'mitâkw'sowul m'teaulin'wuk naka w'mitâkw's-sikadcil tekiu nkwtalkikw-yik naka epasi-wapkwe. Nit na Kluskape elelesit nikt nisidcik; katama wiwinwauiyik wen nit miyau. K'sēhat wikwamik; w'sidciwulpesin k'takw'hemūs'l.

Nikt wesiwestoltidcik nepatikewin'wuk not'waw'l wenil metyēwestolidcil; kikemiu w't-owapin; w'nimian pili pedciyalidcil w't'linwawul w'mitâkw'sowak, katama wen en wāwiwal tan wut miyau. W'titm'nya; "k'tci m'teaulin wut, kenok-lo tcewi-ekwetci, kesena madcehe."

P'han'momwal w'kweton putupewi w'sik'n; w't'l-a'kwesemwan wetciwelidcil. Pon'mowa maskwak pili kis-p'kwunasik. Peskw wesiwesoltidcik w'k'sēhan; wikwetowan; w'tiyal yut kak: "kil w'sami kulwut k'midcin." W'madceton wikik. Kuloskop w'titm'n: "tan yut milimek nit nil. Nitetc na wedci-opadci-wikweto." Te'po sanke-wupo; w't'li-t'hatm'n weswesitc. Apatcitwiwewiu pekesen pili kis-p'kwunhasik maskw eyikp'n ewesi-te.

sun is shining. There is a lonely wigwam near a river; there were Sable and his grandmother. He says: "My grandmother arise." They think that they have only been sleeping. Thus Kuloskap gains power. This river runs underground in darkness.

VI. Kuloskap and the Ice-Giants.

It was at Saco, Maine, there lives a man with his two sons and a daughter. All are great wizards; all are Kiwa'kws (Ice-Giants) who eat people, men women and children. Everything they do is wickedness, horrible deeds, and in the world (people are) tired of them and their evil acts.

Once, when they were young, Kuloskap was a friend to them; he makes their father his father, their brothers his brethren, their sisters his sisters. As they grow older, he learns of their evil deeds. Kuloskap says: "Now I shall go, I shall seek the truth; if this is true, I shall go do it? they must die. Not one will I spare who eats people. It makes no difference who it may be."

This family lived at Saco on the sandy field in the bed of the river of Saco at Elnowebit, or Ogyagwch, between Kearsarge and the big rock where the water-fairies live.

This old man, the father of the wizards and the father adopted by him (Kuloskap), was one-eyed and half gray. Then Kuloskap made himself like these two(?) (= like him). One cannot distinguish which is which (lit. who is the same). He enters the wigwam and he sits down by the old man.

These brothers who kill hear someone talking; slyly they look in; they see a newcomer so like their father, that no one can know that it is not the same; they say: "A great wizard this, but he must be tried or he goes."

Their sister takes a whale's tail; she cooks it for the stranger. She puts it on birchbark new peeled. One of the brothers enters; he takes it; this one says: "You are eating too well." He removes it to his house. Kuloskap says: "What was given to me, that is mine. So then I shall take it back." But he only sits still; he wishes it to return. Back it comes on the new peeled birchbark to where it was before.

W'titm'nya wut kak: "k'tci m'teaulin, kenok-lo tcewi-ekwetcila kesa madcehe." Kisi-pilit w'p'tciptonya k'tci wuskenis, putupewi w't-apekik'n. K'tci wuskidcinwit w't-ekwetcitumakan etut s'nit tekui w'petin'l, te'po kekeskw w'taketon. W'milan Kuloskapyil; ansa w't'litumakan, te'po w'tcitcin'l ewekedcil; tahalo-tep wut'mak'natekw.

Aptc wesiwestoltidcik itmuk: "k'matc wut k'tci m'teaulin, kenok-lo tcewitc ekwetcila." Nit w'p'tciptowanya k'tci t'makn'l eli-p'sunpit melikiknewik w't'mawei. Katama tan te'po el-iyit ski'tap skat m'teaulin'wikw katama w'kisi-w't'mekhawiyil. Nit wiunenana; m'si-te wen w'tume; wesiwestoltidcik esalawult'wuk. Kuloskape-lo pusnelal; m'si-te okyakw'siye-te w't'maweyau.

W'titm'nya: "k'matc wut k'tci m'teaulin, kenok-lo metc-tetc ekwetcila." Metcte w'k'timawe-wutumhutinyal. Wikwam peskelo-te-li; ketethat'mok peskelosanya peskwun-te. Eli-p'kedasawet tahalo-tep stekke tesakwi epit wutcut. Nek'ma-lo katama akwam'k w'kesikisi-kapwitmowunya. Itmo'tit yut kak: "katama teplokewakni; nadci-epuskumhotine."

Et'li epuskumhoti'tits pemi-Sakdiamkiak eli-p't'keyik sipok. Natci-epuskumhoti'tit; Kuloskape wut-li m'skowal epuskhumak'w'l tcibinakw't wuskiyatep p'mau'sowi, el-apitesesuk kwihui wuk'nik. Teketc-up aptc k'tuk w'ski'tap naka w'puk'lu-kon w'temtemakon-tep w'sit.

Kuloskape etudci-siktelmit w't-itm'n: "k't-el-nit-eli-kes-elayew'ltyuk. Wulik'n, kenok-lo m'si-te ulayew'ltine kilon-te k't-epushumak'nen'wuk." Etutci peskem'l k'sitlekwi epusik sepaiyu sipok; w'tumakan pesketkwun; w't'li-kwulpeton wuskiyatep akwami tcibinakw't katik k'tuk. M'teaulin'wuk madcephohot'wuk tahalo-tep apikw'sik'n madcepaulat ma'tekweso; ansa-te w'li-piyem-hantowiktowak.

Nit Kuloskape w'tumum-ki-t'kem'n. Nsamakwan pitpe-sakhiak kaneso; wedciyak pemtenyiket; m'site k'tak'mikw kintakw't al-takw'soliti'tit. Nit Kuloskape etutci-t'lintakw w't'lintowak'n m'site wenihi w'kisi-kwulpela. Nikt wesiwestoltidcik naka w'mitakw'sowal nemes-wi awultok; matcyelokoltinya eli-pitpek samakwan; w'skitapyik al-te elkiloltowuk. Malem-te sopekoka et'li-temek. Nitetc et'liyawi'tit as-kemiu. Pest'mokati ak'notmak'n; nikt nestowodcik sak'maskwesikus nemes-wiawulet'wuk; wesweyik naka w't'mak'nowa wikomanya. Elmi-pekete-sauhutok pit'ceseknadcik. Nitc metc-te-ke eli-nimiyat w'tem-hot'wuk.

They say: "This indeed is a great wizard, but he must be tried or he goes." After they eat, they fetch in a great bone, a whale's jaw. The oldest Indian tries to break it with both his hands, but it bends only a little. He gives it to Kuloskap; he really breaks it; he uses only his thumb; like a pipe-stem it snaps.

Again the brothers say: "He is a very great wizard, but he must be tried." Then they fetch a great pipe filled with strong tobacco. No one who is not a wizard can smoke it. This they pass around; everyone smokes; the brothers swallow the smoke. Kuloskap fills it full; he burns out all the tobacco (with a single puff).

They say: "He is a very great wizard, but once (more) he must be tried." They all try to smoke with him still. The wigwam is closed; they hope to smother him with smoke. He puffs away, as if he were sitting on top of a mountain. They cannot bear it any longer. They say: "This is not worth while; let us play ball."

Where they played is near Saco where it bends in the river. They begin to play ball; Kuloskap finds that the ball is a hideous skull alive, which snaps near his heels. If he were another man and it bit him, it would cut off his foot.

Kuloskabe then laughs (and) says: "You then are playing such a game; it is well, but let us all play with our own balls." So he goes to where a tree stands near the river; he breaks off a bough; he turns it into a skull more hideous than the other. The wizards run away from it, as when a lynx chases rabbits; they are really completely beaten.

Then Kuloskap stamps on the ground. The water foaming, rushed down; it comes from the mountains; all the earth rings with the roar. Then Kuloskap sings a song such as can change the form of everyone. These brothers and their father become fish; they rush off together where the water foams; they are as long as men. Then (they go) to the sea where it is deep. There they dwell forever. Passamaquoddy story; the three (in the above story) were chief's daughters; they become fish; they turn and take their pipes. They swim away smoking, getting farther and farther away. There yet, as they see them, they are smoking.

VII. Kuloskap w'tmâk'n'l.

Kuloskap wiki-w'tume; w'piyemi-musalul w'temâk'n'l katik tan te'po wen w'skitkemikok. Nik't'kikul kis'kokul nipn'l pi'tceyowul Wap'na'kik. Kisos na k'sasem. W'skidcin'wuk w't-akikatk'm'nya w'tmaweyiowa; w'kitciyaw-i-wanyokonya.

W'petciyaman Kuloskapyil medci-m'sonat m'teaulin w'nadcithamal naka w'k'tikiminlan. Kuloskap wuli-k'tcitcyal k'ti-elokelit, ip'dc'l w'kiskitmowan w't'lithaswâk'n tahalo-tes-teke et'likitek wapap.

Wut m'teaulin lithumso nek'm piyemi kisita'kw katik m'si-te ke'kw's; w'tokwethan Kuloskapyil w't-ekwetc-sekwal kek'wuseyi. M'teaulin olpin naka w'tumekhan pitakwemhasilidcil w'tmâk'n'l naka moladc-wuksilin. Kuloskap na etutci k'sikawi kisiwiltake.

Nit na nek'm w'pi(t)sensin; kisi-p'sensat w'tmâk'n'l m'teaulin met-seno; nek'w'te eli-wikwi-peketepat naka w'tesalan m'si-te; w'sikwepa; nek'w'tinsk nit kes w't'li-puskasilin w'tmak'n'l eli-wikwulapat naka note-p'ketepan, m'site pesi-kesowul penapskwul naka k'tak'mi'kw p'sikemikeso.

Nit makiyewus olupinya; Kuloskap w'titm'n: "nit kil-li kisi'towun, kisidc-nepihi." Katama w't'li-kisi'towun; ni-te wedci wesweuset w'te-losan yohot petcitakalehihi.

VIII. Kuloskap Tewapskak tali.

M'si-te pemkemik'k kesena mem'siteyi Wap'na'kik, katama-te-yiu tan skat w'winakw'tonek tan elo'kets Kuloskap. Metc-te nimi'tase pema-kekil naka sip'wi'kok, k'tci kuspemi'kok naka wut'wi'kok; Pesamk elmi-senodciwik naka elkwi-Menakwesw naka-te Mikma'kik; petci-te Oktukumk. Nit yu asekimakwet aut wedciu Kwesolalekek tekiu Paspolik noswautesen sipok. Yut aut liwitaso "uwok'n". Et'li-kisi-thodkes nadci-nimi'ton P'kwekmikhîk'n, meyikw-to-te mataweyik Wulastukw naka Oktukuntcik.

Kenok-lo yut'l widciyematidcil sewisiku sopekok-li: "n'k'masitahatm'n k'tak'mikw" w't'li-kiukeninya. Kwuni atlasimolti'tit naka w'kisadcit-m'nya w'k'skakm'nya, Kuloskap etudci-weket pilwapyowâk'n; k'tci-yawi kisi'to; metcimi wut'w'skauwotaso, malemtc askemiu; makiye-wus matcewusan, w't'lakan wiski wipinakw't pemihikek; wulitetpik'n.

VII. Kuloskap's pipe.

Kuloskap likes to smoke; he loves his pipe more than anyone (= anything?) in the world. In those days, the summers are long among the Wabanaki. The sun is warm; the Indians plant their tobacco; they have very much of it.

There comes to Kuloskap an evil-minded wizard; he is his enemy and he wishes to kill him. Kuloskap well knows what he wishes to do, because he can read his thought, as if he were reading wampum.

This wizard thought that he could do more than anything; that he can control Kuloskap, if he tries to outdo him in something. The wizard sits down and he smokes his bowled pipe. It is very large. Kuloskap's however was larger (?).

Then he fills it; when he has filled his pipe, the wizard draws in full; all at once he blows it out and he swallows it all; he (Kuloskap) sits; ten times as much his pipe holds as his (the wizards) contains and when he puffed, all the rocks were split and the earth cracked open.

Then they sit for a while; Kuloskap says: "If you can do this, you can kill me." He cannot do it; therefore he goes back ashamed to those who sent him.

VIII. Of the Great Work which Kuloskap did in the Land of Tewapskak (Annapolis).

In all the land and everywhere in the Eastland, there is nowhere where it does not show what Kuloskap did. Marks are still visible in the rivers, on the great lakes and on mountains; at Mount Desert, along the shore and along by St. Johns, N. B., and in Nova Scotia; even in Newfoundland. There is a wonderful road from Kwesolegek as far as Parsborough following the river. This road is called the Causeway. He intended to visit Partridge Island, an island (?) at the mouth of the St. John's River and Cape Blomidon.

But those who are with him are weary of the sea: "Let us cross over by land," they decide. While they are resting and getting ready to pass over, Kuloskap works magic power; he does a great thing; it shall be recalled perpetually, indeed for ever; while a little time was passing, he constructed a magnificent ridge; a fine piece of work.

Nit el-apasi'tit, wulitasoltowuk. Malem-te petapaswuk P'kwekmi-khík'n. Neke tutciu kwapityik tcibi weyusis'k. Kuloskop apekwekak w'li-m'sohon(e), kenok-lo kat'kwin musadciwun, askemut neke Kwapitesis w'tus'l K'tci Kwapit kisi'towat Malsem'l w'nepat'kon w'siwesul. Metc-te-teketc pem'kiskak p'mi-m'skaswul w'skenismowal medc-te k'tciyawiwul Unamakik. Amkwotc kamatcin m'tcitcin'l wipitwal kwenoyowul. Katama nit w't'likiuniya teketc kwapityik. Nik nit kwesyatakw's-sēpenik kepihík'n Oktukuntcik; nik petaksēpenik sektenik Tewapskak.

Kuloskap-up k'tonkēp'n naka-tep'na w'tetp'nm'n neke putupeke'tit Kitpuseok-nowal. E nit w't-apkwetetm'n kepihík'n kwihi-te sitm'k. W't-elkiman Nimakw'soweswul w'k'likatm'lin (kesena: w't-askowatm'lin). Tama w't-et'l-ethamal Kwapitesiswul w't-et'li-kasokalin. Kisi-pask'tehek kepihík'n kwihiu sitm'k (kesena: sitmuk). Kamatc-k'midcwun sapatesi-k'sisedcwuk nsamakwan. Elkwi-kiutakwehe s'nutsekten'k. Metc-lo meskw temesiu ekamuk. Metekek t'li-pekesnos; et'li-pesikteskus; et'li-pitpek ekkwiyak. Medc-te nimi'kwot teke-pemkiskak.

Nit Mikmawi-witasket "Bligan;" Pest'mo'kat-lo "Plihík'n" eli-nsetwaso "peltahal." Penapskw tekemat nidcan'sul en-t-ekwetci-kwelep-tahan; w't-elakan p'kwekmikhík'n'l; pekusun mataweyik Wulastukw kwihiu Menakwes. M'si-te teke Wap'na'kiyik w't'li-witm'nya P'kwekmikhík'n. Nit-lo kuspemsis eskwesik walpekek Minas'k.

Kuloskap potmat nidcans'l; etudci-wikweta'kw sopek-apskw naka w'telakan kwilotahan; pekws en nil'muk Ne(k)wutkok. Nit-te metc-teke etek epastuk Wulastukuk.

IX. Kuloskop naka Miktcitc.

Kuloskap w'nidcalkol Miktcitc'l w't'li-kwulpelan k'tci p'mau'sowin naka w'kiskatmekhan; odci-m'skemwan'l w'niswitidcil; k'tci k'nakw'tc aun'l; Kuloskop t'li-kisi-matcepketepa m'teaulin'wuk te'po eli-w'tematek nespikwamkil.

Kuloskap wedci-matcahat Uktukumkw, madceweket ekwit'n; w'pedcisokin Piktuk; et'li-petciyat w'skidcin w-otenek; nit et'li-m'skau'ti'tit w'nidcalkol Miktcitc'l. Kamatc wiski maleyo naka w'menakatmatun. Itmok: "elwe'kal-te Kuloskop w'nidcalkol," kenok-lo k't'kik lithaswuk nit yot kisiknowâk'n (kesena: madcekmowâk'n).

Then, when they go to it, they rejoice. Then they reach Partridge Island. Now long ago, beavers were terrible animals. Kuloskap, although good of heart, does not love them at all, since, long ago, Young Beaver, the daughter of Old Beaver, made Wolf kill his (Kuloskap's) brother. Even to-day his (Beaver's) enormous bones are to be found at Cape Breton. Sometimes their teeth are six inches long. Such beavers do not live now-a-days. These built the dam across at Cape Blomidon; they are those found in the river bed at Annapolis.

Kuloskap wanted to have a hunt and he wished to make it equal to the whalefishing of long ago of Kitpuseogunow. So he cuts open the dam near the shore. He instructs Sable to watch (or to wait) for them. He thinks Young Beaver is hiding there. He bursts the dam near the shore. The waters rush through violently. It swings around to the west. Still it is not yet broken on the farther shore. The end lodged; it was split; where the floods are free, they can see it even to-day.

This in Micmac is called "Blegan;" in Passamaquoddy "Pliheegun," which means "he missed fire." He hurls a rock at the young one, so as to try to frighten him; he throws some clods of earth; it sticks in the mouth of the St. John's River near St. Johns. All the Wabanaki call it Partridge Island. There is a pond left in the basin at Minas.

Kuloskap drives away the young one; he picks up a salt water rock and throws it, seeking to hit him; it sticks fast by Ne(k)wut-kook. It is still there right in the middle of the St. John's River.

IX. Kuloskap and Turtle.

How Kuloskap turns his uncle Mikchich (Turtle) into a great person and how he marries him; how he gets him a wife; about turtles' eggs; how Kuloskap drove away the wizards by merely smoking red-willow bark.

Kuloskap, when he goes from Newfoundland, uses a canoe; he comes to Pictou; he comes to an Indian village; there he finds his uncle Turtle. He is very lazy and he goes slowly. They say: „He is certainly Kuloskap's uncle," but others think this is by adoption.

Tan w't'liyin, wut nikani w'skinosis kis-alkam'n (kesena: w'kisunok-temin) eli-pawatkil etutci-wulmatak'w, nit Kuloskap musadcwi-wikwelal. W't'li-ponan sakli (kesena: m'likiknewi) w'skitapyil. Nit-li sapye-asektakewakuk, eli-n'mit'wuk.

Eli-petciyeyok Piktuk pemiketit (kesena: wiki'tit) akwam'k nekw'-tat'k wikwam'l; Kuloskap wiski wulapewiw nisiu elkwiu-eli-sak'mawit; kisi-musalkweso; kat wakesi musalkwesiu m'si-te epidcik. M'si-te (kesena: m'si-ayate) w'pawatmowan wikwak; w't-usaha w'na-nimiyan; w'nisininyal w'nidcalkol, asek'matwul; medcimiū ankanadcmo w'k'tci-wulustowal.

K'ti k'ciyawī mauyun naka papaltin, kenok-lo Kuloskap katama w't'mithotmowun w'telian (kesena: elyan); tan te'po wikwamkeyin kesena humalh'takewin papoltim'k. Medc-te-lo w't-ekwetcikesimul Miktcitc skat witayiu; w'tiyal: "m'si-tetc w'tiyoltinya nakskwiyik." W'tekwedcimolan ke'kw wedci skat tcipakat'muk; tcowitpito w'n'kwu-tokeyin.

"Etutci et-ta-k'temakeyi motck-te katama peskwunwīu nt-elukwute-wâk'n tan yot wulk'mawik mawiyamek. Kamet-up nil nt-et'li-w'tuman nīek?" — "Nit kak en te'po-li pawalkwak," Kuloskap w't'li-asitemal w'nidcalkol, "mosa w'temithotmoketc kwutcmiū k'siskok; tan-kak-nit eli-h'ntatak'w w'nekmasithotm'n tahalo adcitasik elukw'tewâk'n'l." — "Ah-ha, nt'wasem," it'm Miktcitc, "ke'kw kil k'titm'n adciyan (kesena: adcitwan) wtelumhek p'mau'sowin?" — "K'tci kwabit," eli-asiteuwutek sak'm, "nit sikiyo elokem'k; meskw nekt'mowan yut otenesis nd'lo-kante nit. Kil-tetc na yut eliteketcwik wulokh'tim'k (kesena: el-ayewultim'k) naset n'kespison."

Etutci-te kisi-nasn'k, Miktcitc p'tci-wiski-wulapewin tan te'po w'ski-îap kesena epit meskw w't'li-nimi'towun. Kuloskap w'nasnemwan piyemi kulwakil 'lekw'tewâk'n'l. W't'li-tepamowal metciyak w'kiskomul tañ etutci w'skitapewi yut piyemi-tetc wulapewit w'ski'tap. Ip'dcul sankew'mato naka w'sakleyin tcowitceli-weyusiswit piyemi-tetc sakleyit, nepaha m'si-wenik yut w'skitk'mikw.

En Miktcitc wedcī-eliat et'limauyum'k (kesena: el-ayewultim'k). Nekk'w't t'li sak'm Piktuk noho wiski wuligo w'tus. Wut p'tci-liowasiswit nit'l nimiyadcil naka weswesin; w'titm'n: "nimia pawatm'n." Teketc m'si-te w'skinowuk Piktuk pawatm'nyal yut'l nakskwiyul. W'nepahawal tan wut mesnat.

However that may be, this old fellow bore his wants (so well), he being so good natured, that Kuloskap takes a liking to him. He decided that he would make him a powerful (or strong) man. This happens wonderfully, as we shall see.

When he comes to Pictou where there are more than a hundred wigwams, Kuloskap was a very handsome man, as if he were a chief; he was much loved; not a little was he liked by all the women. All want him in their wigwams; he refuses to see them; he stays along with his uncle, the strange one; he always takes great delight in him in old times.

There is to be a great feast and games, but Kuloskap does not care to go, either as a guest or as a performer in the sports. Still he asks Mikchich whether he will not take part; he says: "All the girls will be there." He asks him why he does not marry; it must be that he lives in a lonely fashion.

"I am so poor that I have not one garment which is suitable for a feast. Is it not better that I should smoke my pipe at home?" — "If this is all that is wanted," Kuloskap replies to his uncle "do not take thought for the exterior of your face; he who knows how can easily do it over, as a suit of clothes is made over." — "Yes my child," says Mikchich, "what do you say if you can make over the inside of a person?" — "By the great beaver," answers the chief, "that is hard to do, (yet) before I leave this village, I will do this. Do you, however, in this present sport (or: playground) put on my belt."

So when he puts it on, Mikchich becomes young and handsome, such a one as man or woman has not yet seen. Kuloskap dresses him in most beautiful clothes. He promises him that to the end of his days, he will be a most beautiful man. Because he is patient and tough, he must be like the toughest animal, so that he may kill all creatures in this world.

Then Mikchich goes to the feast (or: playground). Now the chief of Pictou has three young beautiful daughters. The youngest one he (Turtle) looks on, and he returns and says: "I see her whom I desire." But, as it happens, all the lads at Pictou desire this maiden. They will kill him who wins her.

Etutci Kuloskop wikwunemen naka w'matceptun wapap; nadci-keluwewan Miktcitcul. Wulithamal wikwus; el-holithamal Miktcitcul. Ni-te na nakskw holnekan piliyi stakw'no; sipilek elan(?) k'tci wapskwe-wiyil. W'teliaman Miktcitcul naka kespatek wiyus w't'li-wulikwipinya. Nit teko-te w'kisi-niswinya.

Miktciwc wiski maleyo; k't'kik ketonkati'tit nek'm kak elesin wikek. Nekw't pemkiskak w'niswitidcil w'tiyokon: "nit-li skat ke'kw-li 'lokewin nekseyeiwetc, k'siktelamip'n." Nit w' nasnan w't-akum. Epit w'nosokwan nadci-k'tonkelit; w'k'ti-nimial tan wut elokelin. Katama pi'tceto elweu; en kwastesinen; napiskwoman; tccltemkitekwat. W'niswitidcil ni-te weswesin; w'nadci-yahan wikwus'l: "Miktciwc kata ke'kw 'lautiu." Wikwus'l lo it'm: "tepno ke'kw el-eloke; kikitwon."

Nekw't kisuk-li Kuloskop w'tiyal Miktcitcul: "sepaunu t'li k'tci mauwi epuskemhudin; kil-na k't-atc'wi-t'li-widciyun. Ip'dcul m'si-te k'tulnek'k w'skinosuk yut; k't-ekwedcitc-nepogok; k'temkakoketc naka k'temkipilkon; etutci el-elesuk, k'wihiwutc k'silhus wikwam'k (kesena: wikek). K't'litc-kis-w'simotwak k'milenc pilwapyowâk'n wedcitc kisi-pasitek'wuhiyun niskess, kenok-lo nowewei k'madccetc-mutceso, kenok-lo tcowi-eleyo."

M'si-te-na leyoyohotp'n; w'skinosuk w't-ekwetci-nepahawal; eli-kisi-w'simotwat, tcowi-pasit-tekweho wikwam'k tahalo-tep steke sips kwes-kwidcitwiyat, kenok-lo nowewei n'w'mapitesinen epusya'kwi'kok. Ni-te ekhodcit et'li-wahat p'tekwikipulaso wedci-p'ketetek emekco.

Wut Kuloskop lamikwam epits w'tiyan: "nidcalu'kw, k'ti-sak'ma-we'lul, k'tci sak'm miktcitcul. Kisi-kapwitm'n k'tci kakesokmikw'-şowuk." Etudci-wikipulasat Miktcitcul. Malem-te m'tek'nom tcitnakw'tek. Eli-tcilakwesitp'n medce-te wewinakw't, teke pemkiskak naka w'notelukselan; peskwun te'po tcilkeyisuk eskwetakio. Naka tcipkitakw'-sowaman: "n'lukw's k'nepihi," kenok-lo wulukw'sul w'tasitemkil: "katama eleyiu; k'milin k'tci p'mau'sowâk'n. Teketc wetci-matcyiu kisi-tetc-yali-tepskans et'lamk'lek - - - kis-pemaus k'tak'mi'kok naka nsamakwan'k. Tcika-te temikwetohol'k, metc-tetc k'p'maus eskwunadek kisokniu. Petcitetc k'mushon w't'li-tesentc kisi-munetol'k k'hek'k sipkiu."

Then Kuloskop takes and fetches wampum; he proposes for Mikchich. The mother consents; she approves of Mikchich. Then the maiden spreads out new fir boughs; she covers the bed with a great white bear's skin. She goes to Mikchich and they eat dried meat for supper. So they were married.

Mikchich was very lazy; when the others went hunting he stays at home. One day his wife says to him: "Now if you do not do something quickly, we shall starve to death." Then he puts on his snow-shoes. The woman follows him as he goes to hunt; she wants to see what he will do. He does not go far; then he stumbles; he falls down; he hurts himself. His wife then goes back; she says to her mother: "Mikchich is not worth anything." Her mother says: "He will do something in time; be patient."

One day Kuloskop says to Mikchich: "To-morrow will be a general big ball-game; you must take part in it. Because all the young men are enemies here, they will try to kill you; they will crowd you and trample you; when they do, it will be near your father-in-law's wigwam. In order that you may escape them, I will give you magic power, so that you can jump over it twice, but the third time you will go terribly (it will go terribly with you), but it must be so."

Everything happened thus; the young men tried to kill him; in order to evade them, he had to jump over the wigwam as if he were a bird flying, but the third time he was caught on the wigwam poles. Then he hung there dangling, smoke-blackened by smoke rising from below.

Then Kuloskop, sitting in the wigwam, says to him; "My uncle, I will make you a chief, the great chief of the turtles. You can bear up (carry) great nations." So he smoked Mikchich. Then his skin gets hard. How he marked him is still visible to this day, and he disembowels him; one thing only, the greater intestine is left. And he (Mikchich) calls out to him: "My nephew you are killing me," but his nephew answers him; "Not so, I am giving you great life. Hereafter you will be able to roll through flame--- you can live on land and in the water. Even if they behead you, you will still live for nine days. Even your heart shall beat when taken from your body that long."

K'matc Miktcitc wulithaso naka nit petcileyik. M'si nit'l w't-awekewi-pawatm'n'l. Wespasa'kiwik m'siu w'skitapyik k'tonkatowuk. Kuloskapyil w'takinwetakol: "w'kwilwatonyatc tan k't'li-kisi-kiminlokön." W'skinosis'k nikan-apaswuk naka Miktcitc asit naka kalso. Kenok-lo seslakiu m'teaulinwitwiye; w'kweskwidcitwiyan spikwio wunyak'nowak. Katama nimiyau naka molakek pemakwikek, nit et'li-nepahat müs'l. W't-atckwiman ak'mau'tik; ketonlitcihi pet-apasilit, tesakw'po müsuk, et'li-w'tumat et'laskoyo'tit.

Teke Kuloskap w'tiya: "wenetc nikaniu w'tci-muskesu m'si neke kwenkiskak." Nit eli-petciyak; m'si-te akwami moskwithasoltowuk. W'kislomanya w'nepahanya Miktcitcul naka wulukw'sul Kuloskapyil. K'ti-madcahat Kuloskap, w'tiyokon tanetc elisoltiti'tit: "amskowas-te-tc m'totwatm'nya k'tci skwut; nit-etc kil k'tsiyakalkon; nidcalukw, k'eliyan kulithasin; nil-etc nt-els'nwâk'n katamatc k'sikakw'siu. Nit-etc w'tep-lotm'nya k'pisdunlokön; nit k'lakaman: 'mosa nit 'leyitc.' Akwam-ketcli k'ti-elokh'tinya; k'mikakaman; metc-tetc-lo 'leyu." Nit eli-hitek-li petciye naka Miktcitc wulithaso; w't-atyohewiktowan wulukw'sul.

Naka w'pakikalya w'kutsiyakanya naka w'kwulpitot naka wt-et-lukw'sin, maleyo na. Yut metamkelek skwut w'tokiyan; aptc wikatm'n piyusokol, ip'dc'l teki t'pok. Aptc w'pakikalanya w'nustemya pisdcuplan. Nit yaka sikte-n'kadek w'tiyan: "mosak nit 'leyinoketc. Kamet-up k'noktcektihinya (k'nekakw'sinya) katik k'tcupakalinya?" Nit wedci kis'lotmo'tit w'matcyatckwimanya. Nit w'tcipkitakw'sin; ayut siki-mikaket; w'ketcupskela epusi; moskaketakw penapskwul; ayut w'tcepsko tahalo wunatminat. W'tepelanya ekwitnok; w'tepholanya epas-ak'm. Nit et'li-tcowapake'tit; w't-et'li-sakyanya elmi-nekemapmatit ketaphalit.

Wespasa'kiwik wisk'late ke'kw w'nimi'tonya et'li-madcetotmowik k'tci penapskwok, tamahal kwaptenin. Niswuk w'skinoswuk wikwunemya ekwit'n; milawisokinya w'natsakitonya ke'kw's nit-ta pedci-sokititwesse. K'tci m'nesapskwok emkwute sak-petun, nit Miktcitc elusit et'li-k'salsoket. W'nimiya wetckoyalit; w'ketcitci'ton w'nadci-wikweloko; w't-atyohewiktowan, elmi-tcowapitepi kw'neswa. Metc-te nit teke et'lausit. Metc-te teke m'siu miktcitcuk nemiya'tit wenil, nit-etc w'tcowapitepi kw'nesinya.

Mikchich rejoices very much and this comes betimes. He has need of all these things. The next day all the men go hunting. He is warned by Kuloskap: "They will try to kill you." The young men go on ahead and Mikchich delays and waits. Then, however, he makes a magic flight; he jumps over their heads. No one sees him and in the strong (thick) woods, there he kills a moose. He drags it to the snowshoe road; when the hunters arrive, he is sitting on the moose, smoking and waiting for them.

Now Kuloskap tells them (ironically): "Someone will come out ahead, all during the day." Then this happens and all are very angry. They decide to kill Mikchich and his nephew Kuloskap. When he is ready to leave, Kuloskap tells him what will happen: "First, they will kindle a great fire; then they will throw you into it; do you, my uncle, go joyfully; you shall not suffer, owing to my power. Then they will plan to drown you; do you beg 'let not this be'. They will arrange it all the more (earnestly); do you fight them; still it shall be." Then what was said comes to pass and Mikchich is glad; he takes leave of his nephew.

So they seize him and throw him in, and he rolls over and goes to sleep, for he is lazy. Then when the fire burns down, he wakes up; he asks for more wood, because the night is cold. Again they seize him; they plan to drown him. Then, as if he were fearful, he says: "Do not let this be done. Is it not better that you leave me alone than that you should throw me into the waters?" On this account, they resolve to drag him on. Then he screams; also he fights fiercely; he tears up trees; he rips up rocks also roots like a madman. They take him in a canoe; they paddle to the middle of the water. Then they throw him in; they stay watching him sink down.

Next day at noon they see something beginning to crawl on a great rock, out yonder as far as the eye can reach. Two young men take a canoe; they paddle out to discover what this might chance to be. On a great rock island one foot high, Mikchich lies there sunning himself. He sees them coming; he knows it is so as to take him; he takes his leave, plunging into the water. He still lives there. Even now all turtles, when they see someone, plunge into the water.

Miktciṭc w'nimian w'niswitidcil; wulithaswi-pemau'sowuk naka wasis'l w'nimiyanya. Nit li petciye elmi-kisuk-nekiwik, Kuloskap, w'nadci-nimiyān w'nidcalkwul naka wasis sastemo. "K'nestowa it'k," Kuloskap medyēwestakw: "katama," Miktciṭc-li ketehem: "tcip'tuk Mosikiskw-at'we; katama tan te'po elikit w'ski'tap w'nestomowun." Neke Kuloskap it'm: "wauw'n'l weskowutkul;" it'm: 'huwa, huwa,' nit nit metc 'wauwun' Pestumo'kat'yik eli-witmo'tit." Miktciṭc w't-itm'n: "tan-lo eyik?" Kuloskap w'telkiman walkatm'n tepkwan'k; k'tciyawitc m'skem'n'l. K'matc wulinm'n'l naka w'tasekinm'n'l. Metc-te teketc eli-mikwithamot miktciṭcuk eleyats, eli-papyets Kuloskap, metc-te nit Miktciṭc elipenatek teke-pemkiskak.

X. Wutcau's'n, k'tci Sips eyit La'tokwesnuk.

W'skidcinwuk-li w'lamsit'muk k'tci sips; w't'li-wiyowal Wutcau's'n, nodci-patwet t'lawusu, pi'tceto la'tokwesnuk; w't-epin-te sakwi k'tci penapskwok met-alokt'k alokul. Tan etudci madcilkwenowit nit-tetc pets'n.

Neket metc Kuloskap yali-widcyemat w'ski'tapi; poskiu na nek'm madces-soko w't-oluk w't-atapyil naka w'pak'w'yl, sips-soke. Nekw't neke etasikiskakil Wutcau's'n wisk-lamsin; adciu pem'lamsin; kesp'n-te neke pedciwesek naka petlamkweso. Katama Kuloskap kisi-yali-sokiu w'toluk (kesena: w't-ekwitn'muk). W't-itm'n: "Wutcau's'n wut k'tci sips et'lau'sit la'tokwesnuk n't nit elo'ket."

Kwilwahan, kamatc pi'tceto eliye naka w'muskowan-li; musk'm epit k'tci penapskwok, wapiyu k'tci sips. W't-iyun: "musumī, katama k't'makithumauiyik k'wasis'k (kesena: kwenesek). Kil nit kisit'wun m'ut'kiskak, wutcau'suk; elwe w'sam-menakatcmutnan k'neskiyik." Neket k'tci sips-li k'tehum: "yut ntiyinēp'n wiski nikaniu; pi'tci kis'wukul (kesena: tem'k kis'wukul) meskw wen et'l-ēwestuk, nil-te amskowas notakw'sianp'n; amskowas madcelokp'n n'neskiyik; metcim-tetc-na n'matcelak tan eli-w'lithat'm (kesena: -hod'm)."

Etudci Kuloskap wenak'sit; elsenit pet'kil-te aloki'kok; w't'li-wikwelal wut k'tci sips, tahalo-tep m'tehesim naka w'kulnulmowan tekwiu w'neski naka w'penekwakan eli-p'sikapskiyak nis'nol k'tci penapskwul. Ni-te na et'li-neklat nit.

Mikchich visits (sees) his wife; they live happily and a baby they get (see). Then some time afterwards, Kuloskop comes to see his uncle and the child cries. "Do you understand what he says?" Kuloskop says. "No," Mikchich replies, "perhaps he is talking in the Mosigiskw tongue; there is no man living who can understand it." Then Kuloskop says: "He is mentioning eggs; he says *hoowah*, *hoowah*." This the Passamaquoddies still call an egg. Mikchich says: "Where are there any?" Kuloskop directs him to dig in the sand; he will find many of them. He rejoices greatly and wonders at them. Still even now to commemorate what Kuloskop did to the turtles and how he jested, the turtles (Mikchich) lay eggs even to this day.

X. Wuchowsen, the Great Bird who lives in the North.

The Indians believe in a great bird; they call him Wuchowsen the storm causer, gale causer; he is far in the north; he sits upon a great rock at the end of the sky. Whenever he moves, then it blows.

Then Kuloskop was still among men; he goes out alone in his canoe with bow and arrows, hunting birds. Once then Wuchowsen blows very strongly (much) every day; it gets more and more windy; finally there is a gale and tempest. Kuloskop cannot go out in his canoe. He says: "Wuchowsen, the great bird who lives in the north, he is doing this."

To seek him, he goes very far, so that he may find him; he finds him sitting on a big rock, a great white bird. He says to him: "Grandfather, you have no mercy on your children. You have made evil weather here, storms; you move your wings a little too much." Then the great bird answers: "I have been here a very long time; in the old days before anyone spoke, I was heard first; my wings moved first; I will move them as I like."

Then Kuloskop rose up; in power he whirled up to the clouds; he takes along that great bird, as if he were a duck, and he ties his wings together and throws him down where it is split (between) two great rocks. Then he leaves him there.

Neke wetci-matcyiu w'skidcinwuk yaleletwut nekekiu-tetc; medcimiu mimwíp'n; kakesokniu kakes-pemlokiuyil naka kiskus'k; kuspem neke nsamakwan tektcekyak. Etudci-pakw'tek Kuloskop katama w'kisi-w'tahapyatmowun w't-ol.

W'mikwithaman k'tci sipsul; naptc w'matcahan w'nadci-nimian aptc. Eli-te-neklatp'n ni-te aptc elimuskowat Wutcau's'n, ip'dc'l askemauso; w't-ewepelan; w'ponan aptc penapskwuk; w't-apkwetowan pesk'wul w'neskiyil. Neke wetci-matcyiu katama tutlams'nikiu tahalo pí'tce.

XI. Kuloskop w'nektemnes W'skitk'mikw.

Tan Kuloskop matcahat, m'siū matce-paulasp'nihi tcipinakw'soltildihi; neket nahat matcahat m'sikwek; kiwa'kwiyyik katama akwam'k yali-piswapasiwiyik k'tci'kok; Kullo katama aptc sekpaulakui, eli-sip'l nut w'neski tahalo alok w'tepaskakon naka kiskus; mudcikit Tcinu la'tokwesnuk kata mohokauwiyil; katama mudcikidcik weyusis'k, wahantowuk naka k'tci athosis'wuk katama-te t'li-m'skauwauyik kwihi ēyit (kesena: wikit).

Wut Kuloskop aptc akwam'k w't-elkikima w'skidcino tan w't'li-akwami-w'lithasoltilin; katam-lo w'kisi-w'laswiyawi; medci-mudcha'tit w'skidcin'wuk weyusisuk, kamate w't'mithasikhawal Kuloskopiyil. Malem katama w'kisi-witcyemawi; etudci wikhopalwat sipayakem Minaskik; m'si-te w'skidcin'wuk naka weyusiswuk w't'lianya; metnokak w'tepesin k'tci ekwitnuk (kwitnok); w'skidcin'wuk naka w't-epinwanya teki-te ekwi-nimiya'tit. Mali-te kisi-k'sikayapma'tit, metc-te-lo w'not'-wawal elmi-intolidcil; ahadci elmi-wakw'takw'so elmi-pi'tcek; kespente neke sesmi-te w't-ekwinot'wawau. Nit-a m'si-te tciphodcoltowuk.

Naka asekiilmokwanya. Weyusis'k nsatw'toltosp'nik peskw'n w't'lat'-yewâk'nowa; nit tan-te wen eli-wewiphauwet, yate nek'm peskw'n elkwiyyat aptc k'tuk. Katama aptc mauhewiyik aptcetc yaka Kuloskop apatekwat; aptcetc w'mawema (kesena: wikhopala); netc aptc w'skidcin'wuk w'sankewi-mauyanya. M'si-te ke'kw w'kiwatceton.

Itaso neke wedci-matcahat Akadik, nit nut wapi Ko'kokhos elkwiyes et'li-m'tcimka'kwi'kok; kat-etc aptc apatcyiu, t'ki aptc notasikwat wulithasiktowat Kuloskopiyil. Ni-te metc-te-ke lamakwitc metetakw'sit "ko'kohū," kesena titekul sklunskul w'skidcinmat'wewâk'n'k "n'meskēyin,

Then after that, the Indians could go out in their canoes all day long; there was always a calm; many days, many weeks and months; (in) the lake(s) then the water became stagnant. It was so thick Kuloskap could not manage his canoe.

He remembers the great bird; and he goes to see him again. Where he had left him, there once more he finds (him) Wuchowsen, because he is immortal; he lifts him up; he puts him again on the rock; he loosens one of his wings. Then afterwards it never blew as (it blew) of old.

XI. How Kuloskap left the World.

When Kuloskap went away, he had got rid of all the terrible monsters; everything had gone then; the Kiwa'kws no longer wandered wildly in the forests; the Kulloo no longer frightened (man), spreading his wings like a cloud between him and the sun; the evil Cheenoo in the north devours him no longer, nor are evil beasts, demons or great serpents to be found near where he is (lives).

This Kuloskap teaches mankind how to be more and more happy; yet they are not grateful; when the Indians (and) animals became bad, they irritated Kuloskap very much. So then, he can live no more with them; so he makes a feast near Lake Minas; all the Indians and beasts go to it; when it is over, he gets into a great canoe; the Indians look after him until they see him no more. Then after they had lost sight of him, they still hear him singing; it gets fainter as he departs; (until) at length it is not heard at all any more. Then all are silent.

And a wonder comes upon them. The animals used to use one speech together; but now whenever anyone calls (says anything), he uses first one (language) and then another. No more they shall be together again until Kuloskap returns; then again, he will make feasts for them; then again, the Indians will dwell peacefully together. Everything mourns.

It is said, that, after he went away from Akadia, that great white owl went away to the deep woods; he will return no more, until he can come out to welcome Kuloskap. So still in the depths (of the forest) he sounds (his) *kookohoo*, or the horned owl says in

n'meskēyin." Naka nikt ekwim'wuk nihit w'ketonketum naka w'tēmīs, ali katama sankewik sikauiyik sp'm'k naka emekeo sapio w'skitk'-mi'kw, w'ses'mi-kwilwahal w'tutemkowal; tcipkitakw'sowuk; yot et'l-ewetutit (ul'mūs sastemo), kenok-lo Kuloskop wetci-matchehe (matchaha) p'mausowāk'n'k, kesena tcenesso w't'li-pemīyan tahalo w'skitapyik.

W'takinwatwasp'ni ekwimo sapi yali-petcitakedcihi, meskw neke madcahakw ke'kesikt'netc, tan wutc kwilw'hotcil peskwuntc tan eli pawatm'lit w'milantc tan tē'po elipawatik. Teketc ketelkak(?) sikik'n naka sikikwutc etaso naka pi'tceyo, nikt-etc atc'wi-litwatmo'tit tan yokt k'ti-m'skowadcik Kuloskopiyil, ketciyawiwusp'nik ekwetcitakwik w'skitapyik. K'notn'nyatc nikt ekwetcitakw'sēp'nik naka eli-t'piya'tits. (El-ak'notkas Sapa'tis Gabliel Pestumo'kat.')

Tanik m'siū w'skitapyik not'mo'tit Kuloskop w'milwan tan wen eli-pawatek (kesena: eli-wiswit), nohowuk w'skidcinwuk ekwetcitakw'sēp'nik; peskw Wulastukw naka niswuk Panawapskewiyik. El-keplasi k pi'tceyo naka sikik'n sakleyo tco-w'siknemak; elwik-kesikt'n w'kankem'nya naka petcosamanya.

Metcesul nikaniu nowuk kiskusuk etutik wikilit, w'not'mowanya mete-kilalidcihi w'tēmīs; elmi-te wedcwaukomutit kiskakiwik elmi-kintakw'sowuk w'kiladcik ul'musuk naka, nit kisi k'tci kwetcetasil, muskowanya sak'mawamat w'skitapi naka weyusis.

W'lithaswi-nimiyokowal naka wanyokonya; w't-ekwetcimalkonya ke'kw-li pawat'muk. Peskw, k'tci w'skidcinwit-li, pawat'm w'nitawik-tonkan; sapiko, kenok-lo notothamkweso p'mau'sowin'wi'kok, ip'dc'l katama nitawi-k-tonkiu. Nit-li wikw'tum w'n'tau-musenān naka w'nepahan weyusis. Nit Kuloskop milan pipikwate'sis, m'teaulin'wi pipikwat; m'si-tetc wen not'k wulsetm'n naka lasnowiu tan tē'po weyusis'l w'nosokakoltc tan wut pitwat'k.

Nit niswewei w'skidcin yaha ke'kw pawatm'n (kesena: wikithatm'n): "n'musalkon etta epidcik." Kuloskop w'tiyal: "keswuk?" Katama-te kinwelauiyik; "tē'po tepelotitc, kesena-te akwam'k tepelotitc." Nit elsetwat Kuloskop, katekwīn w'lithatmowun, kenok-lo w'lemwikwetot'm;

¹ The preceding matter is given by the Indian narrator as told to him by Sabattis

Indian speech "I am sorry, I am sorry." And those loons who hunted for him and were his dogs, they wander without rest up and down through the world, vainly seeking their master; they cry; so they wail (as a dog cries), but Kuloskop goes away from life, or he ceases to wander about like men.

He announced through the loons to those who would come to him already, many years before he went away, that it shall be that whoever will seek him out (in his retirement), he will give to him (that seeker) one thing which he may desire, whatever he may want. Now, although(?) it is hard and terrible and far (and), those will have to suffer (much) who wish to find Kuloskop, yet there are many men who try. You shall hear of those who resolved to try and what happened to them. (This was related by Sabattis Gabriel the Passamaquoddy.¹)

When all men hear that Kuloskop will give whatever is wanted, three Indians resolved to try it; one from St. John River, and two Penobscots. The way is long and hard, (and) difficult which they must suffer; seven years they journey and they arrive.

At last, being already three months from where he dwells, they hear his dogs barking; as they draw nearer, day by day, the barking dogs get louder and then, after great trials, they find the ruler of men and beasts.

He welcomes and entertains them; he asks them what they want. One, the oldest Indian, wishes to have luck in hunting; he is faithful but he is of small account among the people, because he has no luck in hunting. Therefore, he asks that he may have luck in catching and killing animals. Then Kuloskop gives him a little flute, a wizard pipe; everyone who hears it is pleased and it charms whatever animal it may be, to follow him who plays upon it.

Then the second Indian is asked what he wants: "That women may really love me." Kuloskop says to him: "How many?" He does not indicate them: "Only let it be enough, or more than enough." When Kuloskop hears this, he is not at all pleased, but

Gabriel. What follows is his own statement.

w'milan m'tekwap sakli-k'posepitem; w'tiyal: "mosa apkwetokw'tc tekiyaka kikek petciyayun." W'laswelt'm'n naka w'matcahan (w'matcehan).

Nowewei w'skidcin wulapewiu; te'po eli-wakathema w'skinos; m'si-te w'mushon 'late tan eli-kisi-siktelmohat w'skidcino; yahan: "ke'kw-lo kil pawatm'n?" W'titm'n piyemi-tep plisemwiyot(!) tan-up w't'li-kisi-asekw'takw'so. Nit awisiu notaso Wap'na'kik. Nit, itaso, petci-te teketc notakw't wakesikanketul otcikansul memhawi-setayiu k'tci'kok w'skidcin'wi'kok (kesena: w'skitapewi'kok). Metc-te yo yut naka yot siki m'teaulin kesena asekapyt w'ski'tap, nit k'tcitci'takw tan-li p'tcip-taso; tan metcesomit asektakwak tan yokt not'kik tcowi siktelmoltowuk. Nit Kuloskop w't-elkiman nimakw's'weswul k'tci'kok w'nadci-k'tundon ke'kw'si wedcpakik nit mi'tasik el-kuso-asekaso, tahalo nit w'skinos eli-pawatek-li; kinwetowa katama w'sametowun teki-yaka wik'k petciyat. Nit-lo sametakw kat-etc wulilikow'n. Wulasweltum'n naka w'matcahan. Elwik'n'k kesikd'n w'kank'm'nia; nit-lo te'po elwik'n'k kisuk'niu pawalkwak weswema'tit el-kiplasi. Peskw te'po opate'yat nowi'tit wik'k aptc.

Wut nit ketonkewin; pipikwate'sis w'pitsna'k'n'k etek, katekwek w't'mitahat'mo w'mushon'k; yalose k'tci'kok; tan kwenausit metcimiu-tetc w'musi'ton pekwet wik'k. Kenok-lo nit pawatkus w'musal'kon epilidcihi motch-te-ka katama w'musnawun w'niswitidcil; katama pi'tceto 'lusso etudci-apkwetakw w'm'tekwap. Sakhino'tit wulitidcil tahalo wapi plesuk; wiunasoktako wulikoltowuk pilskwesisuk k'si-p'sakwi-y-alkikaulutwuk naka siselamsowi piyesomwal wiunasi posoltowuk; yut ukuskwenit, ayot wetcimit; pedci-te hahadciu elmi-wiunasi-posoltowuk. Alo-w'mimiw'la katamatakdcik sutmowiyik; w't-ekwetci-puskemin; katamatak. Et'li-al-wulatuk; wikwalamosik(e?). Malem-te metcin(ya); yoktuk el-kwapisidcil w'muskowawal. Tan-lo w't'li-t'piyanya pilskwesis'kuk, katama tan te'po elikit w'ski'tap w'ktcitcityawi.

Nit teketc nowewei w'skidcin elmiyat-wulithaso nekw'tokeyiu. S'la-kiu-te seslakuu pekes'n w't'lithaswak'n'k Kuloskop-lo ke'kw w'mil'ko-nep'n. Kata-te w'matce-tepithatmowan yohot: "petciyayin yaka k'midcin." Nit-lo w'li w'musketon wedcpa'kik; wuli-te-na w'midcin naka meskw'tcul w'li-kisi-nit-li-kisi'tuk, nit etudci-wewitatuk eli-nek'mtc-kisi-asektakw'sit m'teaulin'wi wedcpa'kik eliyit. Papahantowuk-te w'kis-kiklot'm'n eli-p'k'takwewiyak elm'tni'kok elm-tcink'mi'kok; ayot

he smiles; he gives him a bag tightly tied; he says to him: "Do not open it until you arrive at home." He thanks him and departs.

The third Indian is handsome; only he is a foolish youth; all his heart is set on how he can make the Indians laugh; he is asked: "What do you want?" He says it would please him most, if he could make a strange noise. This (noise) is seldom heard by the Wabanaki. This, it is said, is heard even now in a few abandoned wigwams in the wild woods among the Indians (or: among men). There is still here and there a hard(!) magician or wonder-working man, he (who) knows how to produce it; the sound is so wonderful in quality that those who hear it must laugh. Then Kuloskop orders the Marten to the woods to fetch a certain root which, when eaten, will cause the miracle as the youth desires it, but he warns him that he shall not touch it until he comes home. This being touched will not be beneficial to him. He thanks him and departs. Seven years they journey (out); now only seven days are needed when they return on the trail. (But) one only of the three returns home again.

This is the hunter; his little pipe being in his pocket he does not worry at all in his heart; he goes through the woods; as long as he lives, it shall always be that he will find venison in his wigwam. But he who wished that women should love him never wins a wife; he does not go far before he opens his bag. Out come beautiful ones like white doves; fair girls surround him with black burning eyes and flowing is their hair; they swarm about him more and more; then, when they kiss him he forbids them; they swarm about him more and more. He orders them not to press him; he tries to escape; it is not possible. So he chokes; he struggles for breath. Then he dies; those passing by find him. What became of the girls no living man knows.

Then the third Indian goes merrily along alone. Suddenly, it occurs to him (sticks in his thought) that Kuloskop had given him something. He does not think that he (Kuloskop) said to him: "When you arrive, you may eat it." So he takes out the root; well then, he eats it and scarcely before he has done it, he knows he can make the magic sound from the magic root which he has. It resounds, it wakens the echoes (where it echoes) in the mountains.

walskekikil. Malem-te titukul w't-asitemalwal; el-m'lsu aseki kisitowiu; w'natci-palosan; w'petwan; ekwaposet pem-aki'kok, tcinkemi'kok todci wuli(t)haso tahalo-te sipsis. Kenok-lo nanakiu s'lakui tepedci-naskathamso; w'nimiat atuk'l. W'ktci'ton w'pakw; w'matce-kim'skowan; nahate (kesena: nahhateh) ni-te k'ti-p'matkemtuk; katama kisi-kulnesiu m'teaulin asektakw'sowâk'n nit el-takw'sit. Tahalo mutc'hanto witakw'so. Atuk elm't'kwawa. Nit w'skinos etudci-nipskatwet.

Petciyat Panawapskik apasi siktelamo kekeskw lauto-wikwinwan. Nikt'k lo nikani w'skidcin'wuk sapapyoltidcik amskawas; katama w'talwetonya. Nit kekeskw w'lithaskakon w'mushonik. Nit-lo elmok-nekiwik akwami naskathaso. Ni-te na w'si-wau'sin; matcahan k'tci'kok w'nadci-nephasin.

Ni-te na tcipila'kw (kesena; Pamole) pek'w'solitwan wutci aloki'kok naka w'madcahan lamkik. Nit milats nit asektakwak; nit eyik et'lipiskatek. Neke w'tci-matcyiu, katama k'tcikwesiw'ya w'skitapewi'kok.

Metekut yut atcmowâk'n.

in the valleys; also the swamps. Then Screech Owl answers him; he feels that he does it wonderfully; he goes along proudly; he blows; he walks on through lands (and) valleys as joyful as a little bird. But, by and bye, he begins to get tired; he sees a deer; he takes his bow; he starts to get it (the deer); then he wishes to shoot, (but) he cannot keep the magic wonder song from sounding. Like devils he calls. The deer bounds away. Then the youth curses.

When he arrives at Penobscot, half starved, he is of little worth to cause laughter. These people, the ancient Indians, are moved to laughter at first; they fail not. Then he feels a little joy in his heart. But as the days go by, they get more and more tired of him. Then he tires of himself; he goes to the woods to kill himself.

Then the air-sprite (or Pamole) swoops down from the clouds and carries him off to the lower world. There it is permitted (given) to him to make the magic sound; that is the place where it is (all) dark. Then afterwards, he is known no more among men. End of this tale.

SERIES 3.

XII. W'skidcinwi Wahant Malikapiu.

Wisikyik keseyok n'kani eleyiks, setayiu m'ni'kok (for Ms. mihikook) sepaiyu siposis'k, wiki'tit Apistanutc naka Tiyum; ya-te wikwam yut nadc(i)-epinwuk naka w'k'm'swal nit'l na wiklokotidcil. Wut Tiyum wawapiu ketonkesko; wut-lo Apistanutc maleyo petciu-te yohot ekikatkik piyeskum'n'l ni kalotwal eli-wulihawswi-kwewilit kisos'l. Nit-li sapye tan elewutasik kis-amilkasik wiyus, nitetc medcimiu nek'm et'li-wuskowe'tit.

Nit lit'piye nekw't pemkiskak Tiyum w'nepahan muwin'yil; w'n'ka-yatckwimal nekw't-te elnasit (kesena: elwulet); katama hotmithotmiwun w't-asman yohot katama esm'kokihi katama-te-na wulasweltemotiuyik. W't-iyasin naka-te w'tiy'n w'k'mus'l: "leyotetc katetc w't'linimi'towun Apistanutc, katetc-na w'pesetmowun, katamatc na w'samilowesiw'n; mosi wen w'lak'notetc eli-wulelmokyikw." "Ah-ha-li," asiteut'm kweskwesus "n'kwus; wiski wuli-nest'm'n."

"Wapakosism'n wakesso. N'wikwela wapakosism'l, kisi'to-wakwesiyi'kw nil-etc n'kuspala naka n'kasakwahan wedcite katama wewinakw'tonuk ke'kw kisi'to-wakwutek; nit-etc na eli-weswiphok." Yut teketc kis'leyo, kenok-lo nit maleyit tcilmetek mauyamkil tahalo ketonlat weyusis, wuli-ketcitonwui apsi kinweluswak'n tan etek kitciyawik p'miptasik naka makwalsim'k skwuswuk naka etlakmitetasik midcwak'n.

Metc-na m'teaulinwui; te'po-li puskelmelko witapyil wikek; te'po eli-tewapit; nimiton elakwik muwinewei. Nit petciyamit w'k'mus'l Tiyum w'tapatcithan skwuswul. Ni-te eli-k'sahat wikwam'k petakw'heso (w'tci-notyakw'heso) w'lakw'tek wiyus. Eli-k'siyapit, p'sente w'lakw'(tek) wiyus. Pokumk (MS. pekemk?) noki-w'lasweltem'n. Eli-ponot w'tekw'sin w'simokan wikwam'k (wikek). Nit sepa'kiwik k'tci'kok w'nisusanya; m'si ke'kw w'leso.

SERIES 3.

XII. The Indian Devil, the Mischief Maker.

Long ago, when it was long ago, behind the islands near a brook, dwell Marten and Moose. They each occupy a wigwam here and their grandmother looks after the house. This (fellow) Moose is clever and he hunts; this (fellow) Marten is lazy just like those who plant corn and are pleased when the sun smiles pleasantly. So that when they call for the preserved meat, he (Marten) is always present.

Now it chances one day that Moose killed a bear; he brings back (only) one load, (as) he does not wish to feed those who do not feed him nor thank him. He says to himself and he says to his grandmother: "Let it be that Marten shall not see it, not smell it, not taste it; let no one tell him of our good luck." "Yes, indeed," replies the old woman, "my son, I understand very well."

"Our kettle is broken. I will take his kettle; when we have cooked in it, I shall wash it and wipe it, so that he may not know what we have cooked in it; then I shall return it." So she does this, but the lazy one, who frequents feasts like a hunter of beasts, knows well from a small indication that it is a large load and that, when one borrows kettles, one cooks food.

He is always a wizard; he just steps into his friend's house; he only peeps in; he sees lying there a bear-skin. Then comes Moose's grandmother to return the kettle. When she enters the wigwam there arises a smell from it of well cooked meat. When she looks in it, it is full of well cooked meat. Abistanooch gently thanks her. She, put to shame, flees to the wigwam. So, on the morrow they go to the woods together. Everything is well.

Nit-li pekesin Apistanutc tahalo-tep aptc k'tuk; neke peskwun pem-kiskak petcosan pi'tcetek naka nekw'tokatek kuspem pem'tenyi'kok. W't-elmelkin; nokeyu (kesena: noki-w't-elmelketasinen) tahalo pussis. Setayiu pemapskek akhotetol piswimin'l. W'not'm'n metyelmoltin (kesena: siktelmoltin) naka metepe'kipotekakyotakw'soltowuk pilskwesis'k; w't'li-t'kasmoltowuk kuspem'k naka yoktuk lampe-kwinoskwesis'k w'kasut'wawa w'skitk'mikw'hino. Nimi'towan w't-elkwet'wak'nowal el-akwe'kil sepayakem naka kwilwapman w'linwayik. Apistanutc kike-miu kwuskasin, katama nimiyān, tahalo apistanutcwei, tekiu kisi-kelnek pitinek w't-elkwet'wak'nowal, ip'dc'l na nek'm pilwapwū.

Nikt lampekwinoskwesis'k, tan etutci m'senmako'tit w'skitapyil w't-elkwet'wak'nowal, nit-etc w'tepelmokowal-tetc. Apistanutc w'ketcitciya elmatotilit wunak'messo naka k't'kik piswin'wuk (kesena: pis'wip'mau'sowin'wuk), ip'dc'l w't-elkwet'wak'nikowa, nit ēyik eli-pilwitpusolti'tit.

Apistanutc nit eli-kisi'ton; w't-ah'li-s'nodci-kwaskw'hin; tcipkweta-kw'so. Lampekwinoskwesis'k not'wa'tit w'kayoltowuk; w'nosokwanya kisi-k'matnumkotidcil elsewuti'tit. Wut Apistanutc wulinwadcil na tem'k tetmikadcil. Ni-te eli-wetcwautekat te'po kekeskw w'sumatpetahal. Nit nikaniu w'skidcin'wuk eli-sekwa'tit m'teaulino. Ni-te tek-wotc w'kisi-niswinya. Kamatc asekihaso etutci seslaki kiskatek. Ni-te w'metcinewi-wikwiyan. Sankewi madcephan. Nihit-li k't'kihi Apistanutc weswi-milan'l peskemotidcil.

Nit na Tiyum wuli w'skitap-e naka wulimato; petciyat w'nimiyān Apistanutcul kiskat'mal; w'not'm'n kis-eltakwak. W'titm'n; "wulesitc; katama sikiyu; nit tahalo te kis-kiskat'man." W't'lian kuspemsis'k elm'tni'kek elm-apsi'kek pis'wim'ni'kok; nek'm-te na w'nimia nakskwi yaltekw'holtidcil el-peknamauloltowuk; milipn'ltoltowuk tahalo-te hamwiyat(i)dcik nemessuk nsamakwan'k. Nek'm etudcilwahats neke wikwetowan w't-elkwet'wak'nowa yohot ket'maki lampekwinoskwesis naka w'madce-kwaskw'hin.

Yut'l piyemi-te w'linwadcil nit'e temk tetmikacil; aptci eli-kisithatik w'pekisi'ton ketc-elo'ket; w'pakikatk'n kininakw't epus; w'tukman wunyak'nesis'k. En wahat w'kespi-nepahan (kesena: w'metcimtaha). Nit Mūs (kesena: Tiyum) wedci skat kiskat'muk.

Apistanutc w'niswitidcil k'ti-weswesō; k'ti-nimia w'p'mausowinum. Apistanutc w't'li-opemwiwiyal w'nadciphan w'tsekeswus naka w'niswinya. En nit w'madce'han eliatc-te ewedci'to elm'tni'kek, elmapski'kek

So then it befalls Abistanooch as it might any other; one day he comes to a far and lonely lake in the mountains. He steps softly; he treads like a cat. Behind a rock are grape-vines. He hears giggling and young girls are splashing together in the water; they are jumping in the lake, and these are water-sprites who avoid dwellers on the earth. He sees their clothes which lie on the bank and he picks out the one he wants. Marten slyly creeps up — no one sees him — as is Marten's fashion, until he can seize in his hand their clothes, for he is gifted with magic power.

With regard to these female water-sprites, when men take their clothes, then they will be able to subdue them. Marten knows the custom of fairies and other airy beings (or supernatural persons) because in their clothing, there is where their power lies.

Marten does this; he runs along the shore; he whooped. The water-sprites, when they hear him, are angry; they follow him who has stolen their robes. The one Marten desires overtakes him first. Then as she approaches, he taps her very slightly on the head. Thus the ancient Indians conquer witches. So then they are married. She is very much astonished to be married so suddenly. So she faints. Quietly he carries her off. To those others Marten gives back their charmed clothes.

Now Moose is a good man and good natured; when he comes and sees Marten married, he hears the tale. He says: "It is well; it is not difficult; it is as if I were married already." So he goes to the pond in the mountains, in the rocks, among the grapevines; he then sees the maidens, as it were, jumping about and splashing; they are sporting like mad fishes in the water. He, being inflamed at once, takes the clothes of these poor water-sprites and he starts to run off.

The one whom he desires most overtakes him first; so he resolves to finish what he is going to do; he takes a big club; he smites her on her little head. So he kills this one accidentally (or: he kills her suddenly). Then Moose is not married.

Marten's wife wants to return and see her people. Marten suggests that he fetch a sister (and) that they marry. So he goes as he went before to the mountains, to the rocks to the pond behind the grape-

kuspemsis'k setayiu elehotek piswimin'l. Ni-te aptc w't'li-kisitkwenan lampekwinoskwi'y'l; w'madcephan, na w'niswinya.

Nit kamatc Tiyum skat w'lithotmowun. W'tiy'n Apistanutcul w'mi-lan'p'nil'p nit'l metcelewey'l (kesena: amsk'wasewey'l) w'niswitdicil. Apistanutc kata w't'li-w'lithotmowun. Tiyum w'h'monsa-ntotmuwan; metc-te Apistanutc w't-esamowal. Tiyum w'tatc'wi-iwal peskowul kesena Apistanutc w'nadciptowan'l. W't'li-asitemal Tiyum madcesokit K'tci Ap'lowew'k nit-li w'lithotmasit. Tiyum etudcilwahat; wikwi'ton k'tci epus; w'nosokwan Apistanutcul. Nit-te na w'k'ton'ltinya (kesena w'kolnutinya).

Apistanutc w't'li-noki-asitemal w'p'mal-malsapkweyalswan'l; w'tutel-wal Tiyum'l w'sik'n'k. Nit wetci madcehe-wuli-mat'nti'tit kakesokniu. Etasi-w'lakwiyikil swankuswuk naka w't'litonya n'sanakwil; wespa-sa'kiwik w'p'mutinya.

Yok'k lampekwin'wi nisumodcik kata wewetaunia nit elikwik mat'n-towâk'n. Nit etutci kwilwato'tit tan w't'li-kisi-semalusinya. Nekw't wespa-sa'kiwik Apistanutc na(ka) Tiyum kwinte-k'ti-nepatowuk. Apistanutci-skwi'y'k etutci-madcephowe'tit pi'tceto. Nit-li sapiye nekiyak metetakw'sit Tcipila'kw pis'wi p'mau'sowin pi'tceto w'tcestowa; spi-takw'so sakhoset nipauset; n'kwutokeyiu m'siu w'sk'dciu; Apistanutc nikt nisumodcihi olesinya tesakwihi mosikuk wedci-panaptasik k'tci'kok; alusmo'tit, w'tesakyanya p'ses'mo naka askowinanya tahalo-tep wasis'k elo'ke'tit.

Peskw w'tiyan k't'kil: "teketc-up-lo yokt p'ses'm'k w'skitapewi'tit-sup'n, tan wut-up-lo kil niswiye'kw? Ntetapo mekwât weposesit." "Nil-up-lo ntetumniswinen-up wisawatwet, ip'dc'l nil n'mosadcin k'tci p'ses'm'k." Te'po nit w't'li-papitya. Nit wespa-sa'kiwik tekiya'tit (to-kia'tit-li), m'skaswuk aptc kiskat'muk tahalo elnowitasik te'po kulus-wâk'n. Wut pawatkus seskatwelidcil, eli-apskapit, wutak nismusmatidcil, wulapewiu w'ski'tap; w'tiyokon: "menakatc, wekitwinetc n'm'kunwo-hosut." Nut-lo k'tuk it'kus: "nolinwa mekwatwesit," tokiat madcesit, w'not'wal wenil metyēwestolidcil: "menakatc, k'sokatekmowintc wusis-kwe-n'pisun." Nit'l nit apsatwelidcil p'ses'm'l, nit'l pawatkesp'nil; kamatc puskelinakw'so k'takw'h'mosis; apsakikwaso naka matci'ktcepute w'siskol. Ni-te eli-pawatmo'tits, nit-te-na eli-pedcyamko'tit.

vines. Then again he captures a watersprite; he fetches her off, so they marry.

Then Moose is very much dissatisfied. He says to Marten that he should give him this last one (or the first one) as his wife. Marten will not consent. Moose begs him hard; still Marten refuses him. Moose must have one or Marten must get him one. He replies that Moose may go to Hell, if this pleases him. Moose gets very angry; he takes a big club; he chases Marten. So they become foes.

Marten answers him gently, in that he makes flint-headed arrows; he shoots them at Moose's scalp. After this they fight continually for many days. So they spend every evening making weapons; in the morning they shoot them at each other.

These water fairy wives are not used to this sort of fighting. So they try to separate themselves. One morning Marten and Moose are trying to kill each other. So Marten's wives take flight afar. Then it happens at sunset that the voice of Cheebeelakw, the air person, is heard afar off; the moon rises on high; all things above are lonely (alone?); Abistanooch's two brides are lying above an oak opening in the woods; as they lie, they look up at the stars and wait as children do.

One says to the other: "If these stars now were men, which one would you marry? I should take the red twinkling light." "I should take in marriage the yellow one, because I like the big stars." They are only jesting thus. However, in the morning, when they awake, they find themselves married again according to the Indian custom only at a word. She who wanted the shining yellow one, as she opens her eyes, there is her husband, a handsome man; he says to her: "Take care; (you) will upset my warpaint." This other who said "I like the red one," as she wakes and stirs; she hears someone say; "Take care, you will upset my eye medicine." This is the smaller star, the one she wanted; he is a very weak looking old man; little and twinkling are his eyes. Thus as they desire, so they come upon it (get it).

Kenok-lo wisaweyik kesena mekweyik, pili kesena nikani, wakeswuk nekiwik tekwi-te k'matc w'siwiyinya p'ses'mo'kik eliphots naka k'matc k'ti-weswesowuk w'skitk'mi'kw. Naka nit litpetcyewiu akwamu'k-li wiwisak'mok w'kisi-weswesinya. P'ses'mowi nisumatidcihi katamayiwu n'kekiu k'tonkeyik, w'tiyoko: "wa nit sektiypskek, k'tci penapsw, mosa sesmiu toknetokek;" tekiu ewedcitu tciksutm'k. Wut-lo ewasiswit, etutci-te matcekautilit p'ses'mowi nisumatidcihi, nit kwiltasin sektiypskek w'panetun; wisk k'ti-nimi'ton elmalkak lamu; nit eli-toknetakw asekinakw't eli-nimi'takw; alik-pemaloktek nit emekiu w'skitk'mi'kw wetciyowi'tit wiki'tit; akwam-tok nim'itotit wetciyowi'tits ewasiswi'tit, kuspemuk, k'tci'kok naka sip'wul. K'tci epitwit el-apit, elwe-te sekw'-skesowul w'mushon'wal el-ithasi'tit.

Yokt p'ses'm'k etutci mutc-ithasuski'tit w'skitapyik, nit el-ithamot; w'nimi'tonya elkwiu m'teaulinwâk'n'k w'niswitiwa kisi'to-w-aptem'nya elmalkak alokek; w'ktciti'tonya ikwewatmo'tit; yohot w'lithatmowâk'n milan weswekautinya w'skitk'mikwuk. W't-iyokonya nisumatidcihi; "teketc pemplak'wik k'wipetinya naka tan etutci tokiyaye'kw, mosa w'sami wiwisake'kw k'tapskapinya; mosa na panakwesike'kw tekiyaka m'tintakwi Ketckikila'sis; tcika-te mosak nemdcesike'kw, kenok-lo medc-te k'sankewusinya tekiu not'we'kw mekweyit miku m'tintakw; aptc tcika-te nit mosak panakwesike'kw; medc-te k'piskikweyinya teki not'we'kw asakwakw t'l-intakw. Nit naka todciu k'nektem'nya k'wotiwa naka wiuniu k't-alapinya."

Ewasiswit sespethaso; etas-metetakw'sit Ketckikila'sis etas-te amiktekw'ho; akwontc k'tci-epitwit w'kelhumwan: "skowas nitsektes teki not'wukw Apal'kamutc." En w'sankwusinen tekiu atututetc madce-w'spasloket madce-kwihit (wespastakw'sit naka wespasloket); katama askowasiu. Nit wedci amiktekw'hit; nit-te na k'tci-epitwit, et'li-muskasi'tit ketul-te w'skitk'mikw, kenok-lo w't'li-m'saknasinasp'nik tesakwiu kinatkwekusit pitceyit k'siw'sk. Nit el-tesmo'tit katama kisi-penekwesiwiyyik, skat widcokemamok.

Nit-lo petciyeyat elkwiu etas-lintowâk'n sipsis'k w't'lintowatm'nya naka mikwiyyik-li m'saknawusiyyik; hahadciu wedc'wau; w'skitkumikok wedcwauyak, petci k'ti-pesetek kis'k wedcwauyak, kenok-lo katama sipikilem'nya. Eli-maskelmat.

But yellow or red, young or old, after a few days they are very weary of star land to which they had been taken (one had taken them), and they wish very much to return to earth. And something happened so as make them hurry all the more to be able to return (to earth). The star husbands, being absent all day hunting, say to them: "This flat rock, the big stone, you must not lift it up;" as before, they obey. (But) the younger one, so soon as the star husbands have gone away, seeks the flat rock to open it; she very much wishes to see the hole inside; then, as she raises it, what she sees is wonderful; the sky is there above the earth where they had been (had lived); furthermore, they see where they used to be when they were young, the lakes, woods and rivers. When the older woman sees this, — they almost break their hearts when they look at it.

(Now) these stars are very evil minded men, as thus one may think; they see by means of wizardry that their wives had already looked through the hole in the sky; they know it when they (the wives) deny it; they give them permission to return to earth. They say to their wives: "Now to-night you shall lie together and when you wake, do not hasten too much to open your eyes; do not uncover (your faces) until the Chickadee sings and even then do not get up, but still remain quiet until you hear the Red Squirrel singing; even then again do not uncover your faces; still keep your eyes closed until you hear Chipmunk (Striped Squirrel) sing. Then indeed you may leave your bed and look around."

The younger one was impatient; as soon as the Chickadee sounds, she wanted to jump down; however, the elder one holds her: "Wait, my sister, till we hear the Chipmunk (Striped Squirrel)." Then she lies still until the squirrel begins his morning work, begins to chatter (chatters early and works early); she will not wait. So she leaps down, (and) then also the elder one; they find themselves indeed on earth, but they came down on top of a broad tall hemlock tree. They are situated so that they cannot get down, unless some one assists them.

This now happens, that by each song which the birds sing and the squirrels, they descend (a little); they approach nearer; to the earth they approach, as the sun shines (will shine) they approach, but they do not wait long enough. So they are deserted.

Keskw nit epi'tit; en pemitcekwut; w'skitapyik pilwitcp'soltidcik pemipilkowa; yohot m'siu sastemwi-kakalom'nya: "widco'kemine." Eleyo nihit p'ses'mowi nisumatidcihi w'kisi'takw onias k'wot tesakwiu k'siw'skek. Tcatcakwessi m'siu weyusis'k k'tci'kokeyak pemipilkowa naka (nuhka?) w'skitapyik wikwak tahasik (kesena: tewak-tahasik) wetkwapasidcik, wen-pal-tetc tem'k sakhiyat, kenok-lo Tiyum tem'k!

"N'hesis'n apkweline (kesena penekweline). W't'li-kinapman spem'k: "kisnil nkiskatmop'n tekwāk." Ni-te w't-elm-iyān. Aptc k'tuk sakhiyatyakw, mutc'wat mūin; nit-te-na aptc k't'wapema'tit ankowekhoswuk; te'po kisi sankewi penekwelot, hoses'wak. Mūin te'po elimkimit, it'm: "nil nkiskatmop'n sikw'n; peskw niswiyekw, ni-ta na kiyaskwi tan te'po w'skitap." Ni-te na w't-elm-iyān.

Naka nit aptc-pal wen wakhiyat, petci-te Apistanutc nek'm-te nit'l nek'la'titp'nil; wulithaswi-kakalomanya; w'n'tutmowania weswephookonya wikek. Nek'm na w't'li-nepaptowa, tahalop pilwiya; w't'li-asiteman: "nil na nkiskatmop'n kekisik'n." (kesena: sikw'n). Nek'm wedciyawew'tit elkaha'tit. Nek'm-te-na madcehe; w'neklan lampewinowskweisis'k nekw'tokeyiu.

Naka metc'slawei Loks sakhiyat, nitel (kesena: nit'l) eli-wiyatidcil w'skidcinwi wahant akwami ket'k'motu katik k't'kik k'tci'kok t'li-weyusis'k; akwami nekatmatu katik m'si-te kesi'tit. Tayowe, etutci wikotmowa'tit widjoketwāk'n, t'liw'tipithasin tan'tc w't'li-kisi-w'sikyan naka wanian, kenok-lo nihit weskoweyawidcihi katama akwami n's'weyiwi tahalote nek'm naka-te-na milskwihiwuk, ip'dc'l wetci-matceyik w'skitk'mikw; w'tlianya spemkami'kok; w't-eswelanya niso-matidcihi; yokt lampekwinoskwiyik k'sihikawī p'mi-k'teitcitwuk.

-K'tci epitwit lithasiu holamohosin ansak-pa-te wulikmawik tan nek'm eliwulithat'k. Wulit-de w't-apkweton w't-esukepyap naka w'kul-pelm'n epusisi'kok wetckw'latketun, wedci Loks wiski sipkiu kis-apkwutakw. Loks w'kisi-penekwelan ewasiswilidcil eli-wuleyotasik w'skitkumikw; aptc w'nadciphan k't'kil, nit'lna penekwiwidcokemal; wulasweltumwul Loksowul, kenok-lo aptc w'nototmowan w'natatwu-takon epusi'kok w't-esukepyap et'li nektuk ewepiu epusik. W't-iyān: "mosak sesmiu pusketokwutc kesena wekitokwut tama elkwiu; te'po kulapkwēni'ton etasiu k'tcipletik'n."

A little while they sit there; then dawn comes; men of the different families (clans) pass them; to all these they urgently call: "help us." It happened that these star husbands had made a moss bed on top of the hemlock. Now who of all the animals in the forest should pass by (step along) or of men who dwell in the clearings, who should be first passing but Tiyum (Moose), the first!

"O my elder brother, release us (or: let us down)." He looks up: "I have already been married this autumn." This he says to them. Again another passes them, the fierce bear: then once more what they had implored they repeat; if only he can quietly get them down, they will marry him. Bear only growlingly replies: "I was married this spring; one wife, that is enough for him who is a man." This then he says to them.

Then again someone passes, even Marten whom they had deserted; joyfully they call to him; they beg him that they may return home with him. He lies to them, as if they were strangers; he replies to them: "Really, I was married last spring." Afterwards he goes his way. So he departs; he leaves the water sprites alone.

And finally, Lox passes along, whom they call the Indian Devil, more cunning than any other beasts in the woods; he is more terrible than all, as many as there are. Then, when they beg him for help, he considers how he may torment them and tease them, but these with whom he is dealing are not more (= less!) resourceful than himself, because they depart(ed) from the earth, they go (went) to the heavens; they chang(ed) their husbands; these watersprites even more thoroughly understand (what they are about than Lox).

The elder woman is thinking out plans, how she may well do what she wished. So then, she loosens her hair-string and entangles it in the twigs tying it in knots, so that Lox will take a very long time to loosen it. Lox brought down the eldest one very politely to the ground; then again he fetches the other one; this one he helps down; she thanks Lox, but she begs him to fetch from the trees her hair-string which she leaves (left) up in the tree. She says: "be sure not to break it or injure it in any way; you have only to loosen thoroughly (well) every knot."

Kweniyotasik lampekwinoskwiik w'kisi'tonya meskw nimitasinuk etudci wulatek wikwam meskw-li nimitasiu. Lampekwinoskwiik wuli-witapetoktinya sipsis; mawetwelutwuk; w'tiyanya: "nadciphok kawisuk, min'yik, pas'k, (h)amwes'k m'siu kikikiki'tit; k'pedciphanya wikwam'k kisitwa'tit Loksowul naka (h)amwes'k, anikw'suk naka k't'k-ik wenuskewidcik wahantusis'k," naka peketamidcik naka w't-ulneme-wulanya kineyidcik malsapskuk pemsukhasik. W'kisnekhanya lusoyil (h)amwes: enikwusikwam w'tukteput.

Neke'ki w't'li-wikwelokon Loks apkwetakw (e)sukyepap. Penekwa-twet, kis-piskaptaso; nimi'takw wikwam wulithaso; lithaso: "naletc noli-atlasimin." Nit eli-k'sahat pakakwusinen minosi sapakwit-en wut'n (kesena; wittun) naka malsapsko mesko-wisit-kesidcit; sipkitakw'so. W'not'wal wenil metyēwestolidcil; w'tulsutwal ewasiswit lampekwinoskw. Sastemwi-takw'so; it'm: "n'meskole-li, nit'sekes yut elkwiu;" nit eliat naka (waga?) w'tekw'temelkin enikwusikwam. Nit akwami m'tcik'n katik minosyik. Aptc k'tuk wen metyēwestakw metc-seselmit: "n'kwitckale; li-nit'sekes; nek'm piyemi wasiswiu katik nil." Nitc seslakiu w't-ulenskiyan elmipiskatek en naka w'temkitekm'n amwesi-kwam. Nit piyemi ak'm'tek naka wewithatm'n malikeyowan naka todciu wiskilwahan. Nitc piyemi kisi-wiskentakw elkanat. Meskw wen w'todcilwahawun w'skitapyik kesena weyusis'k.

W'noswaphan lampekwinoskwi eli-madcephauwelit nipaiyu. W't'li-sapkahotinya eli-m'tcimkakwi'kok. Nit-li sapye k'ti-tc'kowap'k metape-kaw'tinya kesketkwe sip. Katama w'kisi-kweskakaudiw'nya. Kwapeu seket k'tci kaskw (kesena: tumkwolikunatc). Nodci-kwesukhotasit kaskw. Metcimiū hosatm'n welohot naka kinlohot; palaiyu na etudci-w'lakw'sit. Pilskwesis'k w't'lintowam'nya: "wewulakwi-skipat kaskw; wewulakwi-skipat kaskw." Nit kamatc holsutm'n nikani nodci-kwesukhotasit. W't-iyanya: "musumi wiwisankw's." Ni-ta nekseyiu w'kisadcin; w'kweskayakwutowan pitakwak wit'n ekamiu sipok, wedci pilskwesis'k kisi-kweskayatwe'tit. Nit-te nikt'k lampekwinoskwesis'k matcetestikanya elmakwasek.

Nahatc kisi-kasoka'tit, kaskw na kiskwekapwit Loks na metapahat; wulithaswinakw'so. W'tiy'n kaskwul: "nil na kwuskaphin."—"Kwuskaphol te'po na kil wulinwiyin etutci wuliki kat yot'l n'katul pekakw'towiyil." "Ah-ha," Loks w't'li-asitemal, "naka wudcite." Eldcitek palapyikakon

Meanwhile the water-sprites make a wigwam so beautiful that the like of it never was seen. The water-sprites are good friends with the birds; they collect them together; they say: "Fetch thorns, briars, burs, hornets of all sorts; do you bring them into the wigwam which they make for Lox, and hornets, ants and other winged stinging and biting things," and they spread out sharp flint rocks on the floor. They make for the bed of the bridegroom hornets (and), an ant-hill for his seat.

Now it takes Lox all day to untie the hair-string. When he comes down, it is already dark; when he sees the wigwam he is glad; he thinks: "Now I shall rest myself well." So when he enters he plunges into the briars which pierce his nose and the flint-stones which cut his feet; he roars long. He hears someone speaking; he thinks that it is the younger water-sprite. She shouts to him and says: "To my elder sister, go to my sister over there." When he goes, he steps on the ant-hill. That is worse than the briars. Again another one speaks laughing: "To my younger sister, go to my sister; she is younger than I." Then at once he runs furiously in the dark and so he stumbles over the hornets nest. This is the extreme and he knows that he is being mocked and then he gets angry. Then he became fierce (and) he goes off. Neither men nor beasts can ever get so angry.

He tracks the water-sprites as they run away in the night. They break through thick woods. Then it happens, when it is about to dawn, that they arrive at a broad river. They cannot cross over. On the bank there passes a great crane. He is the ferryman, is the crane. He is always anxious for good and kind words; he is proud of being well shaped. The girls sing: "Beautiful long neck (has) Crane: beautiful long neck has Crane." Then the old ferryman was much pleased. They say to him: "Grandfather, make haste." Then quickly he makes ready; he stretches out his long nose across the river so that the girls can cross over. Then these water sprites scamper into the bush.

As soon as they are hidden (and) Crane stands in his place (again), Lox then arrives; he is in good humour. He says to Crane: "Pray set me across." — "I will set you across, only if you will speak well; are not these my legs set fine and straight?" — "Yes," Lox

nidcalkon kaskw. "Kat na ntwowiphon'muk sopeyiwiyik naka wulat-kusinya?" "Ah-ha, wulatkuswuk naka sopeyowuk; kamatc-lo nsokwinakw't ekwaukwia'tit naka mutceksinya." Naka "nt-epsuk peka-kw'so?" "Ah-ha, aseki pekakw'so (ah-ha, asuki pekakwiskip) todci pekakwiskin tahalo yut." Loks w'pakikatm'n epusis pimskwakwak. Naka w'tlintowaman: "mutcakwi-skipat kaskw; mutcakwik'nat kaskw. Kaskw mutcakwi-k'ne; kaskw na mutcakwi-skipe," naka kaskw w'tokakwakwiskipan; kam't, k'wiwiseyin, musumi!"

Kaskw-lo kata ke'kw it'mo, kenok-lo wikwelal Loksowul. Malem p'tatwelit epasio et'li-piyemi n'sanakwak naka et'li-temek, nit et'li-pewatkit; w'kwulpak'n wit'n. Nit seslakiu Loks kiw'takw'so tahalo piyakw'tihik'nis et'li-k'sitewuk. Metc-lo makiyewus eyo nek'm elenskiyat pa'kakwessin penapskwi'kok naka na takatessin et'li-ni-ukamikek; siktesina.

Lox tan todci k'tci m'teaulin, kenok-lo w'tels'nwâk'n ankwotc w'nek'lakon. Nit-li sopiyekwak esuk-nekiwik: niswuk w'skinosis'k yali-pipmasi'tit; w'muskowanya Loxowul elusinlidcil penapskwi'kok; metcinesp'na et'li-wuli-pektatek. Nikt w's'kinosis'k Mohak wakut'muk. M'si-yakw-te pokess wutci-notyatwul-to w'tunik.

Nit-lo samela'tit w'minweyusiyan; w'tastokekap witakowal, tahalo palapyit naka siki m'tapekwin, kenok-lo emkwetc pemau'so metc-lo kwilwa'tun w't'li-kisi-milip'nulkonya. Wuliko w't-atapiwa; nit mekselat w'tumakan. W'kisi'ton w'm'tyayewuletelin wa'sis pi'dceto nit kwisaweyik k'tak'mikw. W't-iyani-li: "kwaskw'hikw; k'nadci-witayanya et'li-milayew'ltimuk." Nit miutesino'tit, w'kisi'ton eltakwak; hahadciu elmina-utakw; yut na etotakwak metetcwuk sip.

Elmi-kauti'tit; katama w'kesosaunial; nit hahadciu elmi-kwaskauto-wuk. Hodci-k'tcitci'ton yohot w'skinosis w'tciyawiwuk Kaluk (kesena Culloek; kesena Cullosisek). Nikt Kullowuk k'tci sipsuk; mutcmat'wuk. Nit-lo Loks, nimi't'wat kesek wiyus wikwak, nek'm-na w'k'ti-sidcitwa. Loks kisi-mili-pemau'sit, elwe w'neka-k'tcitci'ton m'siu wenil elmatolit.

Nit w'nasesowatm'n Kullowul elmatolit; w'nimian wasis'l; matcinton Kullowintawâkn; "agoge-abeol, wetkusan-abeol." Epit w'tiyal Lokso-wul kat-up kisi-patcoliu; nit not'wat Loks wis'kilwehe; w'pakikatm'n

replies, "And well colored." Uncle Crane is proud of the color. "Are not my feathers smooth and fine?" — "Yes, they are fine and smooth; it is a great pity that they are mouldy and in bad condition;" and, "my neck is straight?" — "Yes wonderfully straight (yes a wonderful straight neck), as straight as this." Lox picks up a little stick which is crooked. And he sings: "Ugly long neck has Crane; ugly long legs has Crane; the Crane has ugly long legs; the Crane has an ugly long neck, and the Crane's neck was hideous; only, do you make haste, grandfather."

The Crane does not say anything, but he takes Lox. Then when he comes to the middle where it is most dangerous and deepest, he shakes himself; he twists his bill. Then at once Lox whirls round like a little chip in the rapids. Still dashing along for a while, he plunges among rocks and is thrown on shore; he dies (is killed).

Lox, however, is a great wizard; his power sometimes leaves him. Several days pass; two boys come upon him; they find Lox lying in the rocks; he was dead in the fair sunshine. These boys are of the Mohawk tribe. Everywhere maggots are crawling out of his mouth.

But when they touch him, they rouse him; he stood up from his sleep (lit. he sleeping) like a proud and fierce warrior, but as soon as he lives again, he seeks to do them a mischief. They have good bows: he gets these (and breaks them. He pretends that children are playing far off there by the point of land. He says: "Run, go and join them where they are playing." Then as they go farther, he makes a sound; nearer it sounds; this then sounds with the roar the stream.

So they go on; he does not accompany them; they run all the more. He learns from these boys that they are of the family of Culloo. These Cullos are great birds; fierce. Then Lox, when he sees a quantity of meat in the wigwam, wants to be a member of the family. Since Lox had seen life, he understands the customs of almost everyone.

So he puts on Culloo style; he sees a child; he begins to sing a Culloo song: "A sealskin strap; a shoulder strap." The woman tells Lox that he cannot deceive her; hearing this Lox is very angry;

w't'm'hik'n naka w'siktahan. W'nimia skwuswul et'lak'mithak samakwan skwutik; w'tumikwetahan. W'pon'm'n skwusuk wunyak'n naka w'kitwan w'huk. Nit kamatc wiski (wizgi) m'snuloke nek'm w'mus-honuk. Nit kamatc holithaskakon.

Nit nakyiu w'skinosisuk apatkauti'tit, w'kuskalawau wikwuswau. Yot-tep apma'tit skwuswul et'li-muskemwa'tit wunyak'n; holi-wewithatm'nya wenit eloket. Etudci kinapyi'tit w'nosowanya; katama nsakosiwiyyik kata w'tcileyowauwiwal; w'kisilowi (nasiltcaknuk). Yohot apadci'p'hatidcihi pedcihalina w'skinosisuk w'nidcalkowal ka'kakus'l. Nek'm na widciphekwe, te'po kisi-elok'e w'ketakewan w't-asoswun. Nit-te na katama w't-ekwesw'tuwun; w'sasakatpahan; w'tiyal: "w'liwun; pi'tce-al nil alsowiu (n')ninyak'n;" tcipkitakw'sin: "ninyak'n; pemi-k'siphete."

Aptc k'tuk w't-elnapemul pedcihan kitpu (kesena k'tcip'lak'n); na nosokoso. W'kisi-wikwetowan Loksowul w't-epskwuns; metc-te-lo w'laswultum. It'm: "n'palyotidcit n'simis; nek'm'p n'pemi'ptakon nt-epskwuns." "W'liwun," asityiu. Yaka Kullu w'petciyan; nit yaka piyemi sikikit m'sihisit kikitkamodcik p'mau'soltidcik. Nek'm yaka kwintet-mikwat w'pakhikalan; w'madcephan ewepiu wekw'si'kok watetesakw alok. Nit yaka et'li-laket; Loks nekekiu w'kwuntekm'n wetckowi penekwiyat sapi alo'kik, wutci matcyiu-te amskowas sakhiyat kiskus teki nekiyak naka w'musaknatesinan Loks k'tak'mikok. Meskw penekwakemuk w'malik-inoton metc-te sp'm'k eyit eli-nimi'takw, yut'l k'los-wâk'n'l: "kumutkenooek telaptumenek stugatc kesenakasikil; yogwahik'n yogwahik'no; telaptumenek kemutkenooik stuga m'kudomoss-koon."

Penekwakem'k, wut malikapyit kinithat Loks, kweni-k'ti-n'paktasit esoketakw w'pitinakw'm'l tahalop w'neski, w'teklotm'n w'tun'k step maliakepusit keskilkunat Kullo. Nahat m'saknasit w'skitk'mikw kekeskw metetakw'so; m'teaulin'wi-takw'so: "mosak ke'kw lites'nus n'pakam." Kessi-w'temeyowâk'nik m'si-te sipsuk piswiye. M'site na nokdcuktesma; m'si-te sise-pektesun p'kunom naka wilitpan kesi-milidcetc; tceptesitwawik'n peskweyo. Nit na eyik p'mausowâk'n.

Wakeswuk nekiwik w'simisul pedciyalin: "tan wut elitpiye?" Met'yē-westowik wa wik'n; "n'lokun paho;" w'kwatnas moskesso. Aptc met'yēwestowik: "n'put'nak'm paho." Nit metceslewei eli-pekuwus kisit-kisi-nastesuk w'numtcesin. Nit-te metc kinapyit naka malikapyit

he picks up his tomahawk and slays her. He sees a kettle boiling water on the fire; he cuts off her head. He puts her head in the pot and hides her body. This seems very much like a jest to him in his heart. It pleases him very much.

Then later when the lads return, they miss their mother. Then they look in the pot where they find her head; well they know who does this. Then they, being brave, follow, (but) not being armed, they do not hurt him; they (only) take away (his gloves). To them, when they return, comes the lads' uncle, the Crow. He overtakes him; all he can do is to snatch his cap (Lox's hat). Then he (Lox) not feeling (at all) ashamed, calls out loudly; he says: "Thanks, my head is now cool." He cries: "My head; it was getting hot."

Again another one of his relatives comes, the eagle; he follows him (Lox). He is able to snatch away Lox's coat; then he (Lox) thanks him. He says: "I was wishing for my young brother; he could carry my coat for me." "Thanks," he answers. Then Culloo comes; now he is the most fierce, as many as there are, of all living things. Then pursuing him, he picks him (Lox) up; he carries him up in his talons to the top of the heavens. So then he throws him down; Lox falls all day coming down the sky, from the beginning (of the day) when the sun rises until sunset, and Lox comes down to the earth. Just before he is let drop, he sings a mocking song while he is up in the air (on high) about what he sees; these words: "Our country seems as if lost; heigh-ho, heigh-ho; it seems as if our country were blue" (Micmac).

When he is let fall, this mischievous bold Lox, pretending to flap his arms as if they were wings, imitates with his mouth as if he were mocking the strong winged Culloo. Just as he comes down to the earth; he speaks a little; he says a magic spell: "Let not anything happen to my backbone." The trouble (taken) by all the birds is nought. He is all smashed; his blood and brains are all scattered in every direction; (but) his backbone is whole. That indeed is his life.

After several days, his younger brother comes: "What is happening here?" That bone then speaks: "my leg, come here;" his leg appears. Again it speaks: "my arm, come here." Then when the last thing that was broken arrived, he arises. This is just the same

Loks-te; metc w'skitcinwi mutc'hant. "Meskw," it'mok, "n'metcin." Katama na ke'kw nepohoko; sak'li-na kisi-kwasela.

Nit yokt wesiwestidcik w'madcekauintya. Malem-te pitkau tesak-wiu esp'tnesil wutc; nit pon'mo'tit k'tci penapskw petkwapskek; w'tiyotm'nya: "tceke-enautoltine" naka kwulpikem'nya eweketidcil k'tci epusiyil. Nit madce-tepikwehe tekiu tcentesuk emekyakiu. Nek'ma-lo w'todci-kwaskwinya, metcimiū maliyotm'nya (wikutmu-wanya; w't-enaukakunya).

Katama sipk-askowasiwiyik; epi'tit et'lakw'si'tit notm'nya kek'we wetcko-takwak stepal ke'kw keskauwiyuk pemakwi'kok. Kenok nit k'tci penapskw; wekayauwiks makiyewus atlasimwiyus tcikowi; ses-laki sapiye pemakwikok; nuktcuktekwa sakli epusi litakwet tahalo petakiyik; ansa w't'li-tumitekwa epusi tahalo m'skikwul, wetcyak tahalote kisautesk; piyemi et'li-sika-kwaskek sp'm'k. Kisi m'teaulin elitwiye-wik penapskw. Ewasiswit puskekapwesin tahalo athosis, kenok-lo k'tci w'skidcinwit naha-te kisi-m'teaulinwi-k'lusit: "noogoon ooskudes-kuch," yut-li "wawik'n w'li-p'skweyo tahalo-te metcimiū." Yut-lo k'tci penapskw metci-elmikw'he elmi-piswukiskw tekiu eli-tikeputek elmi-metakwak elmulamsuk.

Nit na ewasiswit w't-iyal wawikn'l: "cagoose weji smooktumun?" Nit not'k keskimataswi k'loswâk'n w'skinis tcipkitakw't: "ntenin paho;" (naka) "nlukon paho; nkatul paho," naka-te m'siu eli-peku wuskat tahalo-te metcimiū tekiu nit matce-wekimetpun aptc kisi-wulesu naka nit metchinetpun aptc p'mau'so. W't-itm'n tahalop wen tokiyat: "tan nil nkisi-elokhan?"

W'simis'l m'siu w'nkayak-not'makol. Nit kamwiskilwehe. Tan etutci w'kâyt Loks, kat te'po kekeskw. W't-itm'n w'keyowâk'n'k; "nîl-pal w'skitcinwi-mutc'hant nekem-te kisi-pal-nepaku sips naka penakpswul naka katama ikalawi (kesena ikalsiwi?). W'matcekauintya k'tci'kok; w'matcyaphuminya elmi-kowaskok pedci-te epusi'kok; nit elaphumu'tits meskumu'tit wiunututwatm'nya; k'tci penapskwul pek-makwetoltidcil teki nokamkitemu'tit teki-te tewipekw't (kesena: -p'kw't). Yut Loks eli-ap'nkutasit (kesena: ikalsit).

Kenok-lo asekso; nut eli-penlit penapskwul w'k'sikwelpeton tewipkw't mekseweyidcik, amodcalkwesis'k (kesena: petkwapskwusidcik) peke-

brave and mischievous Lox; always the Indian devil. "Not yet," he says, "do I die." Not anything can kill him; it is hard to get rid of him.

Then these brothers go along further. Then they come to the top of a high mountain; here is placed a great rock, a round rock; they say to it: "Let us run a race," and they roll it using great trees (as levers). So it rolls along until it stops at the bottom. They run along with it, always mocking (they beg it; they race with it).

They did not have long to wait; while sitting and cooking they hear something coming like something chasing through the woods. Now that is the big rock; in anger it had rested a little while; then rushing at once through the forest, smashing the mighty trees it acts like the thunder; it cuts down the trees like grass, coming like lightning; more and more strongly it runs up. After the wizards this rock comes along. The younger dodges aside like a snake, but the elder Indian could just say his charm: "noogoon uskudeskooch," that is "My backbone shall remain entire as always." This great rock rolls on through the air until its sound dies out on the wind.

Then the younger brother says to the backbone: "Why lie you there?" When it hears this charmed words, the bone calls out: "My body, come here," (and) "My leg, come here," and to all the broken members as always, until he who began to decompose is again completely restored (Mitchell: recomposed) and he who was dead lives again. He says like one waking: "what have I been doing?"

The younger brother causes him to hear (tells him) everything. Then he is very angry. (When Lox is angry), it is not only a little. He says in his wrath: "Shall I, the Indian devil himself, be able to be slain by birds and stones and not be revenged?" They go on in the woods; they trace it (the rock) by logs and also by trees; when they find it they burn round about it; with great rocks they hammer it until they smash it in pieces, until it is dust. Thus Lox is avenged.

But now a wonder (occurs); he who is the spirit of the rocks turns the dust into black flies, into the stinging thinks and other

lowidcik naka k't'kik mutcicidcik wiskilwahadcik w'skitapi naka weyusis. Nit eli-muskwithamsit metcimi sapitaso teki me'nokak. W't-iyinya eli-muskwithama'tit (kesena: muskwithatma'tit) penapskw; nimiyat mekseweyilidcihi amodcalwes, yokt niswuk saposanya elma-kwi'kok tekiu petcusi'tit otenesis'k wuli p'mausowin'wuk; w'k'tcitcyaka elmatolit w'skitapi. Loks w'kisithatm'n ke'kw w't'li-mili-wap'li-mali-keyowan. Tan-te m'si eli-pemau'sit katama ke'kw w'todci-wikwa-dcolkowun malikloket; akwam'k eloket akwamite w'lithaso. Yut teketc wunyak'n'k petciye.

Wut-li kwulpelisit welikit pilskwesis naka olasewanwetciwanya; nekseyi k'tci-kwuswuk eli-petkauti'tit naka w'skauwimanya etudci wulikit nakskw. Sak'masis otenek wuli-te pawatm'n'l. Katama-te-na sipki w'temeyasiu wep'than (kesena: m'senan). Wu-snal kata w'natmeyasiu. Loks w'ktci'ton et-uknut-kwasontok meskw-te matcya-t'kenamuk; lithaso kamate kistapauye nek'm na w'pitin pon'm'n. Asekithaswâk'n otenesis'k; nekw't welakwik eltakwak sakmaskw nekseyiu wikwuswiu.

Tepnaskoyak Loks w'tiyan w'niswitidcil eleyik nek'm pemausowinum tcewitc nekw'tokana k'ti-n'makw'sit wa'sis. Tepnaskoyak not'wan lami wikwam'k metetemit wasisis; epidcik askowasoltidcik w'kisi-kwaskoltinya; w't-asitekakonya; wikwuswilidcil mil'konya wasisul wul-kwaknaso; w't'liptowanya sakmasisul. Wedci-asekithasit eli-apkwe-takw lapikaknesis peskwun matik'n; aptc k'tuk saklepit-te; metc aptc k'tuk; aptc ket saklikwaso; eli-apkwetakw muskowal lam-te niswul kispaswul musisul.

Etudcilwahat sak'masis pakakwisinan skwutik. Nit-te na wikwipton w'tm'hik'n; w'nadci-siktahan wikwam'k w'niswitidcil, kenok-lo Loks teke aptc w'skitape-wiu; w'petcithatm'n nit katama w'powatmowun wenil w'tmeyowan nisi-w'siwesul w'matcephowanya k'tci'kok, elmi-wiwisanakw'si'tit m'tapekautinya sipok.

Loks elithasit wulsup kisip-li-elkunok nosokwidcik, etudci-litutit k'pihik'n epusi naka k'tak'mikw; waka-te esitcwun nsamakwan papkiu. Nit et'li-kalsit lam'kumikwikan'k; Loks w'teklot metekwuk "bu-u-u;" nit elusino'tit katama w'skitap w'tcitci'towun. Loks nek'm-te puthoso. Samakwan nul'muk makwespahak (kesena: makwespeuwesewik) mal'm-te tahalo kuspem. Nit k'pihik'n paskesik; nsamakwan w'tumkiteka'kon naka w'pisdcepan. Katama wen w'sikeltumo. Ni-te-na Loks w'meta-

evil creatures which irritate men and beasts. Thus his hatred always remains until the end (of time). When they have vented their ill will on the rock, when they see the blackflies, these two pass through the forest, until they come to a village of good people; he knows what manner of men they are. So Lox thinks what evil trick he will play. For in all his life nothing pleases him like mischief; the more he does, the more he will be pleased. So this comes into his head.

He turns himself into a beautiful girl and they are pleased with him; as soon as the older sons arrive, they welcome so fair a virgin. The young chief in the village wants her very much. It does not indeed take long before she comes to him (before he gets her). He does not delay at all. Lox knows this skein before it is spun; he thinks that it is high time for him to show his hand (lit. put his hand to it). Wonder is in the village, when it is reported one evening that the chief's wife will soon be a mother.

When it is time, Lox says to "her" husband that, according to the custom of his people, he must be alone until the child is born. When it is time they hear in the wigwam a small child crying; the women who wait run in; they receive it; they are given the child by the mother, well wrapped up; they fetch it to the young chief. He is much astonished when he loosens the package one roll; again another tied up hard; still again another; again another sewed up strong; when he opens it, he finds inside two dried up young moose.

The young chief is so angry that he dashes it in the fire. Then he seizes his tomahawk; he rushes to the wigwam to his wife, but Lox is a man once more; he thinks that he does not wish anyone to disturb him, so, with his brother, he goes into the woods, they rushing down to a river.

Lox thinks it would be well, if he can elude the pursuers, so he makes a dam of trees and earth; the water scarcely trickles(?) down. Then he hides in a cave; Lox imitates the noise (of the water) "boo-oo-oo;" but where he lies no man knows. Lox himself is snared. The water above (him) is gathered like a lake. Then the dam bursts; the water overwhelms him and he drowns. No one mourns him. Then Lox is finished; not again is anything related about him, but

peksin; katama aptc athokalaus, kenok-lo metapekso kesena skat katama pekithamkweto; tcip'tu-te aptc muskowa pemau'sin. K'tciya-wiwul athokâk'n'l wulikil nit pedcili k'tcitci'kwut Loks kat-etc metcineu.

XIII. Espuns.

Nekw't wulkiskak wespaswiu Loks w'matcyusan espunso-weluso, elialiyew'skit-k'mi'kw kesi-kakesi-mile-luso; nit elusidcil; na p'mekm'n(?) elmiyat. S'lakiu nikani wedckoyat k'tci muwin; kamatc w'lithaso nimiat espunsul. Ni-te w'kisi'ton w'tlithaswâk'n w'nepahan te'po-li kisi'takw. Amskowasewei (humskowahsehway) w'sikyal eli-mil-matolit; nisewei w'k'topul w'spasipin.

Espuns madcephowan; w'pistesinen pikwekit epus. Muwin w'madce-ketcupskahan; espuns w'ktci'ton elitc-epus-kiyyat, nit-etc na nek'm w'matcahan. Espuns puskwinton tahalo-tep skat wetmikhamakw muwinyul: "m'si-te kisalkiyyin naka kesi-k'sumseyin wut epus katetc n'musnako; seta-pisesiyyin wedcyak k'musnin naka-tc n'metcinan. Nit kata k't'li-kisi'ton tan-kwuni aps-alkak." Muin not'wat, w'lamset'wal, kenok-lo w'nimi'ton nit w'nemasi-kisi-nek'm-alkiton. Wetckowi-pisesilit, espuns w'pakikalan; w'tet'li-saklanan teki metcinelit.

Nit espuns w'nutyapekin; w't'li'ton m'ltceses muinyiuyeya. Aptc-te metc w'madceyusan; keskw-te elusetp'n; s'lakiu etek wikwam wakhipektetek, w'k'sahan; nekw't'kamtowuk pokumkesisuk; holima; w'tiyan: "wasistuk naskwihikw; k't-apenkolniyaktc yokt muwinewiyeyak n'multcesuk." Nit pokumkesisuk w'naskwahanya; w'pusetkamowanya naka w'potemowanya w'sikwun. Nit keskw aptci kowusp'nak powitaha'tit. Etudci-k'topulti'tit w'mahanya espuns w'multces; kisi-pukwulaski-poto'tit wiyus, w'netaktasinya naka w'mahanya.

Espuns tokiyat w'kinapma naka w'neskatakw'sowaman: w'tiyan: "tan nil muwinewiyeyak n'multcesuk?" Siktepayoltiwwuk; w't'li-hasitemal: "nkis-akw'sanuk naka n'mahanen." Ni-te espuns w'tekwalitwat; nekesa nekw't w'neka-kisketunenan peskowul; te'po m'tesansul potmadcil; meskw na ntawiu; espuns lithaso kat-etc kis-adcmiu.

whether he is ended or not is not certain; perhaps again he will be found alive. Many stories, fine, ones, tell that Lox never dies.

XIII. The Raccoon.

One fine day in the morning, Lox went in the form of a raccoon, (for) he, going through the world, could go in many forms; here he walks; then as usual(?) he goes along. Then right ahead of him comes a big bear; he is very glad to see the raccoon. So he (the bear) makes up his mind to kill him, if only he can. First, to punish him for the way he behaves, secondly (because) he (the bear) is hungry and (wants to) eat him for breakfast.

The raccoon goes of; he crawls into a hollow tree. The bear begins to root it up; the raccoon kows that when the tree will tumble, then he will go too. Raccoon starts to sing, as if he cared nothing for the bear: "All the digging and pushing of this tree will not catch me; push in backwards, so that you may catch me and I shall die. This you cannot do since the hole is too small." When Bear hears this; he is glad, for he sees that he can easily dig it out. When he comes in backwards, the raccoon seizes his back; he holds him (there) until he dies.

Then Raccoon comes out; he makes mittens of the bear-skin. Once more he starts off; a little way he went; where a wigwam is with rising smoke he enters; a family of little black-cats is there; he greets them; he says: "O my children, comb me out; I will sell you these my bear-skin mittens." So the black-cats comb him out; they part his hair and they brush his tail. Then in a little while, he falls asleep, while they are brushing him. They are so hungry that they eat the raccoon's mittens; having scraped off the flesh, they cook them and eat them.

When Raccoon wakes up, he looks at them and screams out; he says: "Where are my bear-skin mittens?" They are frightened; they answer him: "We have cooked and eaten them." Then Raccoon attacks them; he leaves one, he chokes one; only the infant he misses; he (the baby) does not talk yet; Raccoon thinks he will not be able to tell.

Nit espuns wikwelan metcinelidcihi pokumkesis naka w'sakiulan el-keplasi wiutci-sakhiyat k'tci pokumk naka w'mektunyakw'han. Wedcilithasit "wetckowi w'lit-hasoltidcik nidcanisuk;" nit wiwisatekwan; "etudci w'lithasusolti'tit nimiya'tit." Petcia; katama-te-lo wen madcesiu. Nit w'pilwithasin; ke'kw's waplesso. Kamatc neksa-kwulpithasa m'sakiyo. S'laki-te w'not'wal wik'wus'l; w'sakitkwihin el-malkasuk. Metc w'sami wasiswiu w'kisadcmi, kenok-lo kamatc nsutweyo. W'pakikatm'n mekses; w'tli-wikhosin eskwatonat naka wiuniu w'tonik: "haha," w'mitâkw's'l (sic!) it'mul: "ni-ta nk'tcitcya, tahalo-te eli-p'mausit; espuns nit." Ni-te-na w'madcephekwalan. Nanakiu (w')tel-mikwut Pokumk wiskilwehenakw'so sluyat pusket-kw'n (kesena: epusiyakwem) tahalop w'skidcin.

Espuns w't-elapman: "ah, katama kak epusiyakwem nkisi-nepakowun. Pakw'yaskwe yaka nepihit." Pokumk na w'k'tcitci'ton eliat; w't-elian elmi-walskekek; p'tcipton peskw'n'l ni tukmat espunsul tan-te etutakek. Nit pusketesen; sipelipetwesen espuns wunyak'n'k naka kulmeso eli-puspek; tepet-lo w't'lithasin pokumk espuns nit wilitpan m'si-te w'natetemowanul. En yaka w'matcahan. Nit espuns w'tli-sanke-wusit teki Pokumk matcahat. Nek'm na w'matcahan.

K'tci m'teaulin kak nakikau; wakeses w'k't'lik-w'lalat. Nit elmiyat; petcosan eyolti'tit k'tciyawiwuk epidcik et'liknatidcihi wa'sis. W'tiyan: "k'matc menakdceyo eli-madceknkw wasisuk; nilun n'm'kinansnuk." Nikt wuli epidcik w'tiyanya: "tanuplo aptc tan nt'li-kisiknanen;" "nit-ta k'nestomolnia nilun elelo'ket; pawatnuk w'nuksakinya, nkitcitanphan'wuk nsamakwan enkwetci t'pok; ipa peskw makoyikw; k'nestomolnia elelo'ket k'ti-nuksaknut." W'milan peskwul. W'madcephan sipok; w'totem'n pekw'm naka w'piselan wasisul; wespa'sakiwik w'nadciphan wedci-muskeladcil. Asekithasoltowuk to epidcik. Eliaseki-kisetolit, nit m'siu-te kesi'tit epidcik ponanya w'nidcanisw sipok aptc welakwiyik. Ni-te na espuns wutci-wiwi'sa-matcahan w'k't'lik-lo wasiskok. M'si-te wapalkikw'dcoltukmetcinetuk.

Aptc k'tuk wikwam w'petciyan; etelelhetidcik epidcik w'lik'n ewe'ketit metekninakwak t'litutit m'tekw'yil. W'tiyan: "kamatc menakdcinaw't eli-litwekw yut'l; nilun n'm'tkinansnuk ntcikwamenenwul skwu-tewamkok; tceke milikw ewekemek; k'ti-kim'lnya;" w'milan peskw'n;

Then Raccoon takes the dead black-cats and sets them up in the road-way from where the big black-cat will pass and they are seen by her. She thinks: "at my coming the children are joyful;" then she hurries; "they are so glad to see me." She comes; no one moves, This she thinks is strange; something is wrong. Very quickly she turns her thought to sorrow. Then (the baby) hears its mother; he crawls out of a hole. He is still too young to tell, but he is very clever. He picks up charcoal; he draws (lines) on his cheek and around his mouth: "ha-ha," said the father, "this one I know, as if he were alive; this is Raccoon." Then he starts in pursuit. By and bye, he (the raccoon) sees Black-Cat furiously angry, brandishing a club, as if he were an Indian.

Raccoon looks at him: "Ah, no club can kill me. A bulrush indeed will kill me." Black-Cat knows where to go; he goes where there is a swamp; he fetches one; then he strikes Raccoon where he can do it. But it bursts; it spreads over Raccoon's head and it sticks to him being wet; Black-Cat thinks this is Raccoon's brain all coming out. So then he goes on. Then Raccoon lies quiet until Black-Cat goes on. He then goes on (himself).

Great magic things he does, but little does he benefit others. Then he goes on; he comes to where many women are suckling their children. He says to them: "this is very slow, how you bring up children; in our country (it is otherwise)." These good women say to him: "How then should we rear them?" "Now you shall understand how we do it; when we want them to grow fast, we dip them in water when it is cold; however, do you lend me one; you shall understand how we do it, when we wish to rear quickly." One (woman) gives him one. He takes it to the river; he lifts the ice and drowns the child; in the morning he fetches it taking it out a grown man. The women marvel. As he does it so wonderfully, then all the women, as many as there are, put their children into the river in the evening. Then Raccoon hurries away from those other children. All those treated badly die.

Again to another wigwam he comes; a number of women are making bags of properly cured skins. He says to them: "Very slow it seems for you, how you make these; in our country we cook them in the ashes; give me what you are using; you shall learn;" they

w'pon'm'n et'li-k'samketek skwutewamkok; wakes eli-nesemuk w'muskamkwetiton; wuli-wikhasik naka wulik'n m'tekwap. Aptc hasehita-soltowulk; ni-te m'siu w'tcitkwaninya na nek'mau; musketutit m'si-te wikwitatekul naka nkikwakw-te; m'si-te wekitonyakul. Naptc w'matcahan.

Malem-te petciye k'tci sipok; kata w'k'tcitci'towun tan-etc w't'li-kisi-kwuskasin. Yut el-apit sipwakok, w'nimian pemakwesit k'tci wiwilmekw tahalo-li-ko wesumwit k'tci aktalakw; nekapo. Espuns w'tiyan: "musumi, kwusukholin ekamak'm;" "k't'lal, n'konis; te'pes n'pakamuk." Ni-te na w'madcem'n. Ka'kakosuk naka yokt k'tci kakakwut w'madci-w'malikinanya: "ke'kw nikt it'muk sipsuk-li," kwetcikeso; it'muk: "wiwisayi wiwisaphan nit espuns k'p'mausowâk'n kiket." Nit wiwilmekw katama w'nimi'towun k'tak'mikw; keskw-te eli-wiskiyat. Malem-te pukweskwatesin; epasiu-te pedci-niw'metesin sipwakok. Espuns w'kapetat'kwhin. Nital tan w't'litpiyan asityiu, kata espuns w'kisi-k'tcitci'towun.

Nit elmiyat; petcosan m'kisiwiminul (kesena: sakw'tewiminul). W'tiyan: "tanpal k't-elkowinya nil moholekw?" "K'mutc'kolp'n espuns p'dc'l nilun m'si p'suliminuk." "Ni-ta katama k'pawalo'pa." Metc-te elmiyat; musk'm'n epusisul kiktcekalkwi-minsuk; "neke tan-etc k'telkowinya moholekw?" "Kiktcekolp'n etatc nilun m'siu kiktcekalkwi-minsul;" "ah, ni-te miyau nil eli-pawat'm-li," asitewut'm; w'mitsin. Malem-te memi'po; w'matcahan. S'laki-te petci sikmiyaumulsu, stepal wes-sikyot (or w'sikyot) kekw'siyul almi-potasik. En w'kiktceka-pelusin naka w'kiktceka-pelusin; katama-te witcokemkowun (kesena: w'kikhokowun). Malem-te w'muskum'n kowapskek penapskw nit eswatckwesit teki metwepusit w'ketcik. Metc-te teke wewinakw't eli-katama piyeswi'kw espuns-te pemkiskak.

Nit-te-te-na w'metapeksin.

give him one; he puts where it is hot in the ashes; in several minutes he takes it out; it is a well made and excellent bag. So they think it over; then all cook theirs; when they take them out, all are scorched and burnt; all are spoiled. So again he goes away.

Then he comes to a big river; he does not know how to cross it. Here while looking around on the shore of the river, he sees an old *wiwilmekw* like a horned big alligator; blind. Raccoon says to him: "grandfather, ferry me over the lake;" — "Certainly, grandson, only (get) on my back." Then he starts off. The crows and the big ravens begin to mock them; "What do these birds say?" asks (the worm). They say: "Quickly hurry that raccoon over for your life." But the worm does not see the shore; he is nearing it very closely. So he dashes forward; he runs himself half into the river bank. The raccoon jumps off. What befalls him (*wiwilmekw*) further, the raccoon cares nothing about (knows nothing about).

So he goes on; he comes to some blackberries. He says to them: "Would you agree with me, if I ate you?" — "We should agree badly with you Raccoon, because we are all choke-berries." — "Then I do not want you." He still goes on further; he finds bushes of itch-berries: "now how would you agree with me, if I ate you?" — "We should make you itch, for we are all itch-berries;" — "Ah, then this is just what I want," he answers; he eats them. So he eats his fill (and) goes on. But soon he begins to feel badly, as if he were tormented by things which irritate him. Then he scratches and scratches; it does not help him (save him). So he finds a ragged rock where he rubs up and down until (the hair) comes off his arse. Even until now until this day it is seen that the raccoon is without hair (on his arse).

Here then is the end.

SERIES 4.
XIV. Lintowák'n'l.

A.

Peski k't-el-apin elmi-nelemwik
Elmi-sikwâk-lo takwâk'nwi-lok-lo
Tcîp'tuk k'nimihi-sa kwilakweyun
Kuwēnotin U; kuwēnotin U.

B.

Ani kuwēnotin U! Peski k't-el-apin elmi-nelemwik elmi-papkiyik;
peski k't-el-apin. A ni kuwenotin U.

Neket mipisul et'li nimiyotyikw; etutci-w'linakw'p'n sipayi sipok.
Etutci-w'li-pakwask'tin. Kamatc-te-na-nolithasîp'n! Metcinol-te-na
k'pithamol. A ni kuwēnotin U!

Peski k't-el-apin elmi nelemwik elmi-papkiyik; peski k't-el-apin. A
ni kuwēnotin U!

Neket-lo he-eli-alnisukmekw'p'n sipayi kuspēmik, etutci w'linakw'-
sititp'n wutcowuk; he-eli-matcip'k lamiskin mipisul. A ni kuwēnotin U!

A ni kuwēnotin U! Nit-lotc aptc eli-alnisuknukw tan etutc apa-
tcyaye; tan etutc peski p'kesik mipisul yut pemten nit k't'l-askoyin;
A ni kuwēnotin U!

Peski k't-el-apin elmi-nelemwik elmi-papkiyik; peski k't-el-apin. A
ni kuwēnotin U!

C.

Nilun pesēs muk elintakwik
Nt'lintotēp'n k'p'sakh'nmâk'nuk.
Nilun sipsisuk skwu'tik;
K'p'mitoyap'n pisokikw's;
K'p'sakh'nmâk'n p'sēs'm.

SERIES 4.

XIV. Songs.

A.

Lonely thou lookest up-stream
In spring and in autumn;
Perhaps thou mayest see me seeking thee.
It is long, Oh, it is long, Oh.

B.

Oh, it is long! Lonely thou lookest up stream (and) down stream;
lonely thou lookest. Oh, it is long.

As we look upon the leaves, how beautiful it was by the stream!
How fair the moon! We were very joyful. Until I die, I shall
think of thee. Oh, it is long!

Lonely thou lookest up-stream (and) down stream. Lonely thou
lookest. Oh, it is long!

Once as I went in a canoe along the lake, how beautiful were
the mountains; how the green leaves came out. Oh it is long!

Oh it is long! Then once more we shall go in a canoe when I
come again (to thee); when amid the lonely winter leaves here on
the mountain you await me; Oh, it is long.

Lonely thou lookest up stream (and) down stream; lonely thou
lookest. Oh it is long!

C.

We are the stars which sing
We sing with our light.
We are the birds of fire;
We fly over the heaven;
Our light is a star.

K't'lintowanen aut niweskwuk;
 W't-aut K'tci Niweskw.
 Kwitcimkononowuk nohowuk k'tonkewin'wuk
 Nosokwat muwiniyul.
 Nit meskw tepnaskwiewis
 Meskw k'tonketitikw.
 K't'lapinen pemteni'kok.
 Yut lintowâk'n pemteni'kok.

D.

Nil nolpin naka ntet'li-tum'n pekholâk'n. Nitut-li-wikw'tahan weyusis'k naka na petciu wutcau's'n'l w'tciksitmakon npekholâk'n.

Nolpin naka ntet'li-tum'n pekholâk'n. Petciu mutckiskak p'takik ntasitemakok pekhola; naka na k'tci Aplas'mwesit tceniso; w'tciksitm'n npekholâk'n.

Nolpin naka npekholin. Nit-te Tcipila'kw w'petciyan naka w'tciksitmakon npekholâk'n. Eltakwak k'tci Wutcau's'n w'tcenekla w'neski naka w'tciksitm'n eltakwak npekholâk'n.

Nolpin naka ntuktem'n npekholâk'n. Petciu-te Lampekwin'wuk muskapaswuk naka w'tciksitm'nya npekholâk'n naka na Atwusk'nikus tcenakwetehiye naka w'tciksitm'n npekholâk'n.

Nolpin naka ntuktem'n npekholâk'n naka k'tci Apotumk'n muskatin-te na nek'm w'tciksitm'n npekholâk'n.

Pesakwut'wuk, petakiyik, wutcau's'n'l, mutckiskakil, Atwusk'niges, Aplasemwesit, Lampekwin'wuk, Tcipila'kw, m'si'u-te mawe-petapaswuk natci-tciksitm'nya eltakwak npekholâk'n.

We sing on the road of the spirits;
 The road of the great spirit.
 Among us are three hunters
 Who follow the bear,
 There never was a time
 When they were not hunting.
 We look upon the mountains
 This is a song of the mountains.

D.

I sit and I beat the drum. I summon the animals and even the storm winds obey my drum.

I sit and I beat the drum. Even the storms and thunders answer me when I drum; and indeed great Aplasemwesit stops, obeying my drum.

I sit and drum. Then Chebelakw comes and obeys my drum. At its sound, great Wuchowsen stops his wings and obeys the sound of my drum (when it sounds).

I sit and I beat my drum. Even the spirits under water come out and they obey my drum and the Chopper ceases chopping and obeys my drum.

I sit and beat my drum and great Apodumken comes out and he also obeys my drum.

The lightnings, thunders, stormwinds, storms, Atwusk'niges, Aplasemwesit, the water sprites and Chebelakw, all together, come toobey the sound of my drum.

PUBLICATIONS ISSUED BY THE AMERICAN
ETHNOLOGICAL SOCIETY.

TRANSACTIONS OF THE AMERICAN ETHNOLOGICAL SOCIETY.

Vols. I—III, 1845—51. (*Out of print.*)

BULLETIN OF THE AMERICAN ETHNOLOGICAL SOCIETY.

1860—63. (*Out of print.*)

DR. C. H. BERENDT, Analytical Alphabet for the Mexican and Central American Languages (printed in facsimile). (*Out of print.*)

TRANSACTIONS OF THE AMERICAN ETHNOLOGICAL SOCIETY.

Vol. III. Reprinted in 1909.

PUBLICATIONS OF THE AMERICAN ETHNOLOGICAL SOCIETY.

I. WILLIAM JONES, Fox Texts. 1907. 383 pp.

II. EDWARD SAPIR, Wishram Texts. 1909. 314 pp.

III. JOHN R. SWANTON, Haida Songs; FRANZ BOAS, Tsimshian Texts. 1912. 284 pp.

IV. ROLAND B. DIXON, Maidu Texts. 1912. 241 pp.

V. WALDEMAR BOGORAS, Koryak Texts. 1916. 153 pp.

VI. JOHN W. CHAPMAN, Ten'a Texts and Tales from Anvik, Alaska; with Vocabulary by PLINY EARLE GODDARD. 1914. vi + 230 pp.

VII. Part I. WILLIAM JONES, Ojibwa Texts. Edited by Truman Michelson. 1917. xxi + 501 pp.

Part II. WILLIAM JONES, Ojibwa Texts. Edited by Truman Michelson. 1919. x + 777 pp.; 2 plates.

VIII. JOHN R. SWANTON, Haida Texts. *In press.*

IX. WILLIAM JONES and TRUMANN MICHELSON, Kickapoo Texts: collected by William Jones, translated and annotated by Truman Michelson. 1915. 143 pp.

X. JOHN DYNELEY PRINCE, Passamaquoddy Texts. 1921. 85 pp.

LIBRARY USE

RETURN TO DESK FROM WHICH BORROWED

LOAN DEPT.

THIS BOOK IS DUE BEFORE CLOSING TIME
ON LAST DATE STAMPED BELOW

LIBRARY USE	OCT 7 1971 8 9
REC'D LD OCT	7 '71 -8 PM 0 7
NOV 3 1982	
REC. CIR. JUN 21 1982	
JUN 23 2005	

LD62A-30m-2,'71
(P2003s10)9412A-A-32

General Library
University of California
Berkeley

LD21A-50m-2,'71
(P2001s10)476-A-32

General Library
University of California
Berkeley



U.C. BERKELEY LIBRARIES



C021297221

